Memorial Exercises,

EMBRACING A

HISTORICAL SKETCH

AND

SPECIAL DISCOURSES,

WITH

POEM,

DELIVERED AT A MEETING OF KITTANNING PRESBYTERY,

AT

ELDERSRIDGE, PA.

APRIL 8TH AND 9TH, 1873,

TO COMMEMORATE THE THIRTY-FIFTH ANNIVERSARY OF THE PASTORATE OF

REV. A. DONALDSON, D. D.

PUBLISHED BY ORDER OF THE PRESBYTERY.

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1873.

NOTE TO THE READER.

When the pastorate commenced, which is commemorated in these exercises, four of the performers were members of Fairfield Church, in Ligonier Valley, whose first pastor, Rev. George Hill, closed by death his pastorate in its 31st year; and whose second pastor, Rev. Swan, was then in the fifteenth year of his.

The pastorates of these four average now thirty years each:

That of Rev. A. Donaldson, D. D., is.....35 years.
" " Geo. Hill, D. D., (grandson of the first,) is 32 "
" " W. W. Woodend, D. D., is.....28 "
" " Wilson M. Donaldson, is.....25 "

Dr. Walker's pastorate of thirty-four years, just closed, would make nearly an average of thirty-one for each of the five.

A HISTORY

OF

Pastoral Changes in the Churches of Kittanning Presbytery,

DURING THE LAST THIRTY-FIVE YEARS,

BY THE MODERATOR RETIRING,

REV. A. DONALDSON, D. D.

"And the Lord said unto Moses, "Write this for a memorial in a book, and rehearse it in the ears of Joshua." EXODUS 17: 14.

Library

Suitable memorials of events relating to the kingdom of God are strongly encouraged in the Sacred Scriptures. A simple occurrence may be properly commemorated by a material monument. It was so done under Joshua, with twelve stones properly adjusted, to perpetuate the remembrance of Israel's crossing dry-shod the channel of Jordan. Thus, too, it was under Samuel, the pious Judge, when the thunder-stricken Philistines were vanquished, he took a stone and set it up between Mizpeh and Shen, and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us." When, however, a victory had been gained over Amalek, the first assailant of the pilgrim church—a symbol, too, of all her future persecutors—by a battle strangely managed under Joshua, while in the upheld hand of Moses, the rod of God pointed to his throne as the source of their confidence and strength, in order that afterwards it might suitably instruct and animate Joshua, and subsequent leaders of "the sacramental hosts of God's elect." God himself enjoined: "Write this for a memorial in a book, and rehearse it in the ears of Joshua."

By this meeting, the Presbytery of Kittanning commemorates the longest active pastorate that has ever been maintained within

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its borders. In order that the varying condition of all the churches might, at the same time, be kept in view, was it not in place to direct, as was done at its last regular meeting, that, in this opening exercise, they should be brought forward in detail; "write them for a memorial in a book, and rehearse them in the ears" of the captains of the hosts of the Lord?

In arranging the prescribed sketch, it seems best to take the congregations, now composing this Presbytery, as they stand in the Minutes of the General Assembly, in the Presbytery, first of Blairsville, then of Saltsburg, and afterwards those of old Allegheny, and one of Clarion, till the reconstruction period, introducing new ones at the dates of their organization respectively.

It is proper, further, to remark that the several changes will be dated from their report to the Assembly, except when memory supplies a more definite date. Furthermore, as many of the dates are only approximately indicated, and not a few may be mistaken, brethren of the Presbytery are earnestly requested to correct, in writing, any that may be wrong.

Thirty-five years ago this day, as you are all aware, your historian, having been licensed in Saltsburg, by the Presbytery of Blairsville, four days previously, preached his first sermons in the primitive log church of Eldersridge. "I, through the law, am dead to the law, that I might live unto God," was the text in the forenoon; and in the afternoon, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This, after a three months' term at the Seminary, resulted in a permanent settlement. Here begins our epoch.

Bethel, perhaps our oldest organization, as a Presbytery, met in it in 1791, was, at our epoch, the pastoral charge of Rev. Robert Johnson, in about the fourth year of his pastorate. Four years later, having learned that a portion of his people felt, as growing numbers are accustomed now to feel, that a younger man would be more likely to build up the congregation, and unable to brook the idea of being a burden to any people, he resigned the charge in the spring of 1842; but continued to serve as stated supply for six months. After a few years he removed his residence to Indiana, the county-seat, and thence, in 1850, to New Castle, in Lawrence Co., where, in 1862, he took his leave of earth, and was gathered to his fathers, "in a full age, as a shock of corn

cometh in his season;" regarded by many as like John Knox, "who never feared the face of man."

The congregation having been vacant till 1846, was blessed with the pastoral services of the humble, pious, studious, faithful young Scotchman, Rev. JOHN CROSS, for one-half of his time, till 1851. Then, without fault in this branch, the relation was dissolved. Again it was vacant some two years, supplied statedly, part of the time, by Rev. R. W. ORR, a returned missionary from China, who would have settled there, but for his call to a professorship in Jefferson College. His brother, Mr. FRANKLIN ORR, was ordained and installed as its pastor in 1853, for one-half time; and after five years, for two-thirds of his time, and thus continues till now, a period of twenty years, in a quiet, happy, prosperous relation.

EBENEZER, of about equal age with BETHEL, was the pastoral charge of the loving, zealous, eloquent Welshman, Rev. DAVID LEWIS, in perhaps the seventh year of his pastorate. In the winter of 1844–45 he, with the writer, had made arrangements for alternately preaching, once in two weeks, in the village of Clarksburg, on the contiguous border of our charges. On the first evening, Sabbath, Dec. 8th, 1844, both were to be present, but a member of his session from the village, failing on that day to attend church, he said, "If it is too far for the elder to come in daylight, it is too far for the pastor to go at night." So he stayed at home, and preached a tender, solemn, stirring sermon, and by daylight the next morning, "he was not, for God took him."

Within a year the congregation took the other half-time of Rev. JOHN CROSS. Some of the members, however, were not very cordial. Gradually this feeling changed to disaffection, and so increased that, in 1851, at their instigation, the sacred relation was dissolved. Alleged imprudence and peculiarities on the part of the pastor, were the grounds on which the removal was asked; but Presbytery believed that his uncompromising faithfulness as a pastor was the real reason. The pastor was dismissed, to prevent a rending of the congregation; but with a full expectation that the scourge of God, in some shape, would follow it.

Our dear, good brother soon settled at Middletown, Dauphin county, where, after a brief season of very fruitful labor, the Master said, "Come up higher." "There the wicked cease from troubling, there the weary are at rest."

In 1851, Rev. George Morton, talented, reserved, and controversially disposed, was settled as pastor, and released in 1854; reinstalled in 1855, and again, in 1859, dismissed.

Mr. D. J. Irwin, owing to the state of the country involved in civil war, being prevented from going, as he intended, on a foreign mission, in 1861, yielded to the urgent call of Ebenezer, and the judgment of Presbytery, and was ordained and installed pastor there; where, laboring with zeal, and encouraging success, he continues till now; giving, for the last three years, one-third of his time to Clarksburg. Two years ago the congregation erected a new house of worship, which, in point of convenience and splendor, far excels all our other country churches; and soon it "was filled with the glory of the Lord."

Indiana, perhaps the fourth organization within our bounds, was under the pastoral care of the Rev. John Reed, in the fourteenth year of his pastorate. A year later, resigning the other branch of his charge, and ceasing to enjoy the benefit of thirty miles' riding every two weeks, his health soon began to decline, and in 1841 he closed his labors and his earthly life. He was physically and mentally a great man; but being singularly unemotional, was not appreciated at his real worth.

Mr. Lewis W. Williams, in the same year, was ordained and installed; released in 1842, resettled in 1843, and again, in 1844, dismissed. He was refined, eloquent, and very nervous. After several other settlements, within a few years, the good man went up to the quiet abode of the blessed.

In 1846, Rev. A. B. Quay, a kind, timid and very sensitive brother, became pastor. Trying to pursue a non-committal course on the agitating subject of slavery, he was persecuted and prosecuted by pro-slavery partizans, till his own comfort, not less than the good of the excited congregation, demanded and secured, in 1851, the dissolution of the relation. He afterwards was an agent for a while, but "life's fitful fever," in his case, also, soon ran its course, followed, as we trust, by "sweet rest in heaven."

In 1853, Rev. Andrew M'Elwain, who, for some years, as a missionary, had labored tirelessly and successfully, at Ebensburg, and along the Allegheny Mountains, was installed at Indiana. Soon the congregation was entirely harmonized, and prospered greatly. He was a well-read theologian, deeply devoted to study,

somewhat of a recluse, but withal very faithful in family visitation, and in preaching "used great plainness of speech." Called, as he was last fall to the pastoral office in Hestonville Church, in the city of Philadelphia, and having gone on to serve it during the winter, for reasons fresh in the memory of all the members, our saddest item of business at this meeting will be to dissolve his relation to a church, which feels its lasting obligation to him, and dismiss him from a Presbytery that will deeply and sincerely mourn his loss. God grant the congregation a worthy and efficient successor!

GILGAL, as well as the three preceding, was organized by "Old Redstone" Presbytery, and probably about the same time with Indiana, had also one-half the time of Rev. JOHN REED, for fourteen years previous to our date. As already intimated, in 1839, it was demitted, under the impression that its continued service, at such a distance, required too much trial.

In the spring of 1840, Mr. JOHN CARUTHERS was ordained and installed for half-time there—giving, for fifteen years, the other half to Perry, Jefferson County, now in the Presbytery of Clarion. For more than twenty-eight years at Gilgal he continued, "both publicly and from house to house," in simplest Saxon, to tell "the old, old story of Jesus and his love." Then, owing to some dissatisfaction, but still more misunderstanding, which did not seem capable of being cleared up, in 1868 he asked and obtained a release from this congregation—which, since then, has been statedly supplied by Rev. CARL MOORE.

CHERRYTREE, at a point on the Susquehanna river where are contiguous corners of Indiana, Cambria and Clearfield Counties, had been organized by the Presbytery of Blairsville but a few years. It was just then receiving, as pastor, Rev. ERASTUS COLE, coming from the Congregational body. By request, he had opened the meeting of Presbytery in Saltsburg with a sermon. Soon afterwards he was installed; but, before a year, in order to get near his aged parents, in Ohio, declining in health, he was released, and dismissed to the New School branch.

For some time afterwards the church was statedly (but irregularly) supplied by a Rev. JAMES SMITH, from a Presbytery in New York State. He paid no respect to Presbytery, and, after

a year or so, "decamped," to use the expressive phrase of Dr. KIRKPATRICK, having first brought on, from the same region, to take charge of the church, the not less singular Rev. DAVID MILLS. He supplied that and neighboring vacancies, sometimes occasionally, and at times statedly, till by the Presbytery of Saltsburg, for heresy, he was deposed in 1858.

In 1853, Rev. JOHN MOORE, a pleasant, earnest brother, became pastor of the church; but, in 1855, rather abruptly resigned it for a situation in Huntingdon Presbytery, and afterwards went to Philadelphia, where, in posts of honor and influence, he has since continued.

Rev. WM. EDGAR then supplied the church statedly, and very acceptably, for some time; but declined an earnest call, on the ground of inability to endure the rigorous climate.

In 1859, Mr. J. P. KENNEDY was ordained and installed there by the Presbytery of Saltsburg, and served, with great self-denial, faithfulness, and satisfaction to the people, for ten years. But finding the climate too severe for the health of his wife, he resigned in 1869. Since then the church has been occasionally supplied by members of Presbytery, and, for two summers, statedly, by a student from Princeton Seminary, who served, at the same time, a Welsh Calvinistic church in the vicinity.

A very perplexing difficulty now exists in the congregation, because the trustees dispute the right of the elders to secure supplies for the pulpit: or, at least, their obligation to pay supplies thus secured.

The FIRST CHURCH OF KITTANNING, organized by "Old Redstone," in 1823, had settled, as its first pastor, for half-time, Rev. JOSEPH PAINTER, in 1834, who was consequently four years in his pastorate, when our historic period began. The one-half of his time was given to it for twenty years. From 1854 to 1864 he gave it all his time—making, in all, an active pastorate of thirty years; of which twenty-six belong to this sketch. Since 1864 he has been a retired pastor, under full pay—showing honest faithfulness towards life-long services in, at least, one congregation. In 1858, the double D.'s were added to his name by Jefferson College. He has a mind well drilled, and furnished with social susceptibilities and endowments quite above the common order. But instead of these being a well-spring of enjoyment, as, but for one drawback

they would have been, extreme difficulty of hearing for many years, and latterly total deafness, have rendered these dispositions a greater source of vexation and desolation, than could have been felt by an unsocial man. Hence his premature decline, and loss even of bodily vigor. How secluded and solitary has his life been! How tender and warm should be the sympathies and prayers of all the brethren on his behalf, for the support and comfort of Jesus' presence with him! He was called home June 1st, 1873.

Mr. T. D. EWING, in the spring of 1864, was ordained and installed as colleague with Dr. PAINTER, to the active duties of the pastorate—a contrast to him in physique, in mercurial-temperament, and on some important practical questions, but more in sympathy with his other brethren. Recently he has developed largely as our Presbyterial lawyer. Still he is the active and successful pastor of a growing and otherwise prosperous church—worthy to have, as for the last three years it has had, the honor of our Presbyterial name.

RURAL VALLEY, organized by the Presbytery of Blairsville, probably about 1835, was statedly supplied by Rev. JOSEPH PAINTER, till 1842. In 1843, Rev. J. D. MASON became its pastor for one-half time, and resigned in 1847.

In 1849, Rev. COCHRAN FORBES, a returned missionary from the Sandwich Islands, settled as pastor for half-time; but encountering bitter and persevering opposition, chiefly from outside of the church, he resigned in 1854.

In 1856, Mr. W. F. MORGAN was ordained and installed there for two-thirds of his time. An individual who acts with caution, attends to his own business, and meddles not with that of any other individual. "Giving no offense to any, that the ministry be not blamed" in him, he still does the work of a prosperous church.

HARMONY was organized by "Old Redstone," the third in our bounds in 1806: and, at the time from which we date, had Rev. J. H. KIRKPATRICK, for half-time, as pastor. He continued his labors there till 1856, in this relation, and for some time afterwards as stated supply. Physically crippled, as he had been for most of his life, he became superannuated earlier than otherwise he would have done. Far advanced in years. he still resides near the old church.

From 1858 till 1865, Rev. JOHN RICE, a sprightly Scotchman, was pastor there one-half time, and then went into Erie Presbytery, and settled at Sandy Lake.

Rev. J. LOGAN SAMPLE succeeded as pastor, for half time, from 1867 till 1871; and, in God's hands, was the instrument of great revival, numerous accessions to the members, and the praying power of the church, and an enlargement of liberality, of more than 1,000 per 100.

For the last year it has been statedly supplied by Rev. B. S. SLOAN; whom, by all means, it should secure as pastor, and should do it just now.

WASHINGTON, organized probably by the Presbytery of Blairsville, soon after its own organization, had the other half time of Rev. J. H. KIRKPATRICK, until the year 1848. Then, after a vacancy of four years, Mr. S. P. BOLLMAN was ordained and installed in 1852 for half-time. In 1856, from ill health, he resigned and became Superintendent of Common Schools in the County for nine years.

In 1858 Rev. W. G. SHAND became pastor for a year or so, a sort of wandering star.

In 1860 Rev. D. D. CHRISTY, another bird of passage, became pastor till 1864. In 1865 Rev. S. P. BOLLMAN was re-installed, and, in the spring of 1870, on the eve of gathering clouds, which became thick darkness, again resigned his charge—moving first to Virginia, and thence to Nebraska, where he passed over to the Methodist Episcopal Church.

For six months the church was efficiently supplied by Mr. T. B. ANDERSON, one of our licentiates, who afterwards settled at Pulaski, in Shenango Presbytery. Since then occasional supplies have been sent by Presbytery, and the congregation has erected a new house of worship—which, it is fondly hoped, augurs other improvement in time to come.

GLADERUN, probably, was not formally organized. Its first elders were elected, ordained, and a communion administered in a barn where the church now stands, in 1808 or 1809, by the Rev. ROBT. M'GARRA, who had preached there several times before. JOSEPH DIVEN was ordained as elder in 1820, and in 1824 or 1825 WM. KIRKPATRICK, who is still in office there. Rev. JAS. GALBRAITH preached some there prior to 1820, and between that and

1828 Rev. DAVID BARCLAY. Then Rev. ELISHA D. BARRETT, (called Dr. Barrett because he had practiced medicine twelve years before he entered the ministry,) became pastor, and was in the tenth year of his pastorate when our period began. He continued till 1841, when disaffection arising, he resigned the charge and reverted to medical practice. He taught also at times—some in Kittanning, but more among the Indians of Nebraska. The minutes of the last Assembly mark him as a W. C. member of the Presbytery of Mattoon—Assumption, Ills., his post-office address.

In 1843 Mr. J. D. MASON was here ordained and for half-time installed, and in 1847 resigned, as many thought, without sufficient cause—going to Iowa, where, as pastor and synodical missionary, he has wielded a great and good influence.

In 1859 Rev. COCHRAN FORBES was settled here for the other half of his time. He originated Gladerun Academy, as a Parochial school, and also began a thorough training of the congregation in Bible truth and Christian activity. Resigning in 1856, he went to labor, first in the Presbytery of Ft. Wayne, then in that of Huntingdon. For years he has been a W. C. member of the Presbytery of Philadelphia. He never seems to grow old.

In 1857 Mr. G. W. MECHLIN was ordained and installed there—giving half-time till 1866 and all his time since then. During most of this time he has also been the successful principal of Gladerun Academy, securing for it steady growth and high distinction. Both it and the church have repeatedly enjoyed precious seasons of revival. The church members are more numerous, and incomparably more efficient than in any other of our country congregations. As in Elisha's day they were heard to say, "Behold now the place is too strait for us!" and to get a needful "Rehoboth" they enlarged their house of worship. God says, "Them that honor me I will honor."

PLUM CREEK, an organization also of "Old Redstone," at a later date than Gladerun, had one-half the labors of Rev. E. D. BARRETT for one year after our date, and was demitted in 1839. As its house of worship was dilapidated, and the location too remote from Elderton to accommodate the villagers, and moreover the congregation had been greatly weakened by the organization of a church six miles distant, it seldom afterwards had even supplies. In 1845 Blairsville Presbytery disbanded it, and attached the members to neighboring churches.

Saltsburg had been organized by "Old Redstone," probably as early as 1825, and had its second pastor, Rev. Watson Hughes, in about the seventh year of his pastorate. Just then he began to give it all his time, and continued thus till 1845, when, on account of throat disease, he resigned his charge, and soon after moved away—chiefly that his successor might have a fair opportunity to gain the undivided affections of his people.

Afterwards he was pastor for a while at West Newton, in Redstone Presbytery, and supplied occasionally or statedly at various other places—residing twice at West Newton, once again at Saltsburg, and then at Pittsburgh, with a summer resort in Westmoreland Co., till the spring of 1871, when suddenly the blessed current of his pious, peaceful, loving life, disappeared from earth, instantly to burst out as a glorious Arethusa, and in the perfection of limpid purity flow through the bright land, the light land in which

> "Sweet fields beyond the swelling floods,
> Stand dressed in living green."

Just on the eve of his resignation at Saltsburg a singular move was made, chiefly outside the church, to get as pastor for it a singular man of the long-meter old-style stamp. In a divisive spirit it was kept up, even after a new pastorate was formed. From its very oddity, however, it failed of its aim, and even helped to cement the relation it sought to defeat. Then, in the true spirit of Jotham's parable, "fire came out of Abimelech and devoured the men of Shechem and the house of Millo, and fire came out of the men of Shechem and the house of Millo and devoured Abimelech." At least it seriously singed—yes, severely scorched—each party in turn.

But a few months after brother Hughes' resignation, Mr. W. W. Woodend was ordained and installed at Saltsburg; and, "having obtained help of God, continues till this day, witnessing both to small and great and saying none other things than those which the prophets and Moses did say should come"—eminently, pre-eminently, wholly devoted to the services and interests of his charge; which, in point of numbers, rises above all others in the Presbytery that for fourteen years bore its worthy name.

Saltsburg Academy, or Memorial Institute, as now entitled, under him has arisen and grown, doing its work—flourishing most when the pastor was the principal. In 1870 Washington and

Jefferson Colleges, by two D.'s, showed that she delighted to honor him.

ELDERSRIDGE was organized in 1830 by "Old Redstone," consisting of fifty members, with two ruling elders. Of these JOSEPH HARBISON, Esq., the senior, died five and a half years ago, and DAVID MCCOMB within the last six months. Of the original members, twelve "are alive and remain unto this present" as members here, and six more as members of other churches. Thirty-two "have fallen asleep."

During the first eight years eighty-five additional members were received: of whom thirty-four are now in other churches, and only seven yet in this church—nineteen in all that were members when the pastor came. Of the other forty-four,

> "Fixed in their eternal state—
> They have done with all below;
> We a little longer wait,
> But how little none can know!"

During four years, or so, the congregation had occasional supplies, and for nearly an equal time were statedly supplied by the Rev. DAVID KIRKPATRICK, of memory never-to-be-forgotten. He announced his determination to withdraw on the day that license was granted to your historian; who was persuaded to preach on the next Sabbath, April 8th, 1838, to the people expecting their former supply. By Presbyterial appointment he again preached to them on the first Sabbath of June, and then returned to the Seminary for a three months' term.

During this time Rev. EDWARD R. GEARY, elder, and only brother of our ex-Governor, recently and suddenly deceased, supplied the pulpit.

In September the services of the church by the writer were fully assumed, for six months one-third of the time as stated supply, then as pastor for half-time for fourteen years, now for the last twenty years nominally for two-thirds of the time. Nearly all this time, however, this congregation has had preaching every Sabbath at 10:30 A. M., and again at 7 P. M. more than half the time.

During this time ELDERSRIDGE ACADEMY, with the pastor as principal and sole proprietor, with only two hundred dollars out-

side aid, has maintained an uninterrupted course for twenty-six years—drawing into existence every other institution of the kind now in the counties of Indiana and Armstrong, Clarion and Jefferson, Cambria and Westmoreland, the original field of its operation, and sending forth six Foreign Missionaries, over one hundred Ministers. over sixty Physicians, over fifty Lawyers, four Legislators, the President Judge of our District, and the present Moderator of our General Assembly.

Currie's Run was organized by the Presbytery of Blairsville in 1838. The writer first preached there on the second Sabbath of June in that year, while the scaffolding was still up, in and around the house. Then, after it also had been supplied three months by brother Geary, he fully assumed its responsibilities in September —supplying statedly one-third time for six months, then as pastor one-half time for fourteen years. Then, with warm affection subsisting between the pastor and every member of the flock, because the field of labor was too large, and the other part of the charge wanted all the time, the relation was dissolved in the spring of 1853.

In the same year Rev. Franklin Orr became its pastor for half time, and in 1858 resigned, to give all his time to the region then covered by his other branch.

In 1859 Mr. M. M. Shirley was ordained, and for two-thirds of his time installed; but serious opposition arising he resigned in 1863.

In 1865 it was statedly supplied by Rev. H. K. Hennigh, an erratic genius, who never finds rest for the sole of his foot.

Then, after a vacancy till 1869, it received as pastor Rev. Geo. K. Scott. He resigned in 1871.

In 1872, they called Mr. J. L. Thompson to be their pastor, who so far holds their call in abeyance, serving them with great acceptance. It is devoutly wished that, at this meeting, he may accept their call.

Warren had been organized by "Old Redstone," if indeed it ever was formally organized, about the same time with Saltsburg, and Rev. Watson Hughes, its second pastor, had just resigned his charge of it. By appointment of Presbytery, the writer aided him there in the exercises of a farewell communion, in May, 1838, and again preached there in July, and twice in September,

and during the following winter supplied statedly one-third of the time.

In the Spring of 1840 Mr. L. M. GRAVES was ordained, and installed there for half time, and with their continued esteem resigned in 1843.

Rev. CYRUS C. BRISTOL was their pastor from 1846 till 1856, for one-half the time, and then under disaffection resigned.

The humble, godly, laborious but delicate Mr. ROBERT M'MILLAN, grandson of the apostle of Presbyterianism in western Pennsylvania, in 1858 was ordained, and for half time installed. Gradually, however, he became more and more enfeebled till he was altogether unable to preach; yet his loving, and generous charge nobly held on to him, both nominally and in the way of support, till 1865, when he resigned his charge to Presbytery, and to God his noble soul, soon afterwards.

The same year Mr. JOHN ORR was ordained, and for one-half time installed as his successor. And wonderfully did he succeed him, both in thoroughly prepared discourses, and in the confidence and affections of the people; but, in the mystery of an inscrutable providence which we "know not now, but shall know hereafter," he too was early disabled from serving them, by an excruciating neuralgia in the region of the eyes, whenever he would study, or even read for a short time. In his case, also, this model congregation showed afresh its own spirit of considerate love and sympathy, in refusing to listen to proposals for resignation until 1871, when it clearly appeared that his own welfare required his release from a course of pastoral responsibilities. Thus only did they consent. And God soon richly rewarded them.

In 1872, Rev. H. MAGILL, at the expense of a serious loss to two other of our congregations, for all his time was transferred to Apollo—which name, instead of Warren, had been given to the church in brother Orr's pastorate.

Now, in their excellent house of worship recently completed and furnished, and with their esteemed pastor, they are moving on auspiciously—with the prayers of all, who prize true sympathetic feeling of a people towards pastors in affliction. Already God has richly blessed them.

CROOKED CREEK, organized probably by "Old Redstone," at a time unknown to the writer, had been for some years in a state

of suspended animation; but in 1839 was resuscitated, and supplied statedly by Mr. JOHN KERR, a licentiate of Washington Presbytery, then teaching in Kittanning.

In 1841 it was added to the pastoral charge of Rev. L. M. GRAVES; became vacant again in 1847, and in 1852 had him a second time as pastor.

In 1853, Rev. WM. COLLEDGE became its pastor; and then becoming superannuated resigned in 1860, and a few years later died, leaving his widow still residing there.

For the third time, in 1862, brother GRAVES became its pastor, and resigned in 1865.

Rev. G. K. SCOTT was pastor from 1867 till 1870. Since then brother GRAVES has been mostly their stated supply.

BOILING SPRING, in the spring of 1840, was organized by the Presbytery of Blairsville, from Eldersridge and Warren, to complete, with the latter, a charge for brother GRAVES.

In June of that year he was ordained and installed, and in 1843 resigned, on account of complicated difficulties.

Rev. C. C. BRISTOL was settled there as pastor half time, from 1846 till 1856, when he was dismissed and went to Illinois, and there still resides, supplying occasionally.

Mr. J. E. CARUTHERS was ordained, and for half time installed there in 1859, and continued so till 1864. Since then it has been vacant, with occasional supplies for a while, but it has not been idle. With a spirit, unusual in a vacant church, it has built a neat substantial house of worship.

For eighteen months past it has been supplied statedly and very acceptably by Mr. W. W. M'LANE, one of our licentiates. For its limited advantages it is a noble congregation.

CONCORD was organized by the Presbytery of Blairsville in 1840, and was statedly supplied by Rev. JOSEPH PAINTER, after he had dropped Rural Valley, until 1854, when it became part of the charge of Rev. COCHRAN FORBES, till 1856.

From 1857 till 1866 it belonged to the charge of Rev. G. W. MECHLIN.

In 1867 Mr. H. MAGILL was ordained, and for half time installed; but in 1872, greatly to their loss, he was transferred to Apollo.

Appleby Manor, in 1843, was organized by Blairsville Presbytery, as a complement with Crooked Creek, in the pastoral charge of Rev. L. M. Graves, and so continued till 1847. Then it was vacant till 1854, when Rev. Wm. Colledge became pastor.

From 1860, when he resigned, it was statedly supplied by brother Graves, till 1865. Then it had, as pastor, Rev. G. K. Scott, from 1867 till 1871. Then, again, for a while, it was statedly supplied by brother Graves; and, for the last six months, by Mr. W. W. McLane.

Cherry Run was organized in 1844, by Blairsville Presbytery, and Mr. John Stark, advanced in years, having come over from the Associated Reformed Church, was ordained as an evangelist, and became its stated supply till 1858; when, becoming superannuated, he ceased from its service, and there, in 1869, closed his earthly life.

Rev. M. M. Shirley was its pastor from 1859 to 1866.

Rev. G. K. Scott succeeded him, from 1867 till 1869. Then, being vacant till 1871, it was statedly and profitably supplied by Mr. W. W. McLane, for a year. By judicious and faithful training, this congregation will profit more than most of our vacancies.

Leechburg, in an irregular way, had become a preaching point for a brother not in the Presbytery of Blairsville; which, therefore, sent the writer to the village to inquire into the case. Having done so, and reported that an organization there was needed, it was effected, April 24th, 1844. In 1846 it was statedly supplied by Mr. John Steele, one of our licentiates, who afterwards chose a field of labor in the West. In 1847 it was supplied by Mr. John Black, a licentiate of Carlisle Presbytery, who seemed about to settle there very auspiciously; but, in the mystery of an all-controlling providence, a mismanaged fever soon terminated his life and labors, so full of promise.

In 1851 it received as pastor Rev. T. S. Leason, and profited greatly by his labors; but an unhappy and obstinate feud arising, the relation was dissolved in 1859.

Almost immediately it settled, as pastor, Rev. J. E. Caruthers, for half-time. But, from 1864 till 1871, he gave it all his labors. Then, as the peculiar condition of his health demanded a change, he was released from a church which, by untiring toil,

he had built up, and dismissed from a Presbytery by which he was held in high estimation, that he might labor in a clime more favorable to him, at Yate's City, Ill., which he has since done with comfort and cheering success.

The congregation was occasionally supplied, for a while, and then statedly, by Rev D. HARVEY SLOAN, an evangelist, and pastor elect, who now, we trust, will accept their call, and become their pastor. He does accept.

PINEGROVE, by Blairsville Presbytery, was organized in 1846, and for a time statedly supplied by Rev. DAVID MILLS.

From 1859 till 1864, it was part of the charge of Rev. J. P. KENNEDY. But as it gave no promise of growth, it was formally dissolved, and its members set over to adjoining churches, by the Presbytery of Saltsburg, in 1866.

EAST UNION, by the same Presbytery, was organized in 1847, and supplied in about the same manner till 1858, when it became part of the charge of Rev. JOHN RICE, till 1864.

From 1867 till 1870, it had, as pastor, Rev. J. LOGAN SAMPLE. Since then, it has been supplied occasionally, at times; and, in the summer of 1871, by the Presbyterial Missionary. It is far from being an efficient or promising organization.

RAYNE, organized by the same Presbytery, in 1849, was statedly supplied for some time, by Rev. J. H. KIRKPATRICK; and, in 1862, by Rev. S. P. BOLLMAN. It also was part of the pastoral charge of Rev. J. L. SAMPLE, from 1867 till 1870, and profited not a little by his labors.

In the summer of 1871 it was supplied by Mr. A. T. BELL, Presbyterial missionary, who, on the last day of last year, was ordained there, and for half-time installed as pastor. May heaven's precious dews distill, and showers descend abundantly on this our last formed pastoral relation!

STRONGSTOWN, organized in 1851, by the same Presbytery, was statedly supplied for a while by Rev. J. H. KIRKPATRICK; but has seldom had even occasional supplies since 1865. It never had a pastor, is little better than a cypher—perhaps should not be kept up.

MECHANICSBURG, organized by the same Presbytery in 1852, was statedly supplied, from 1851 till 1854, by the Rev. SAMUEL SWAN, ("clarum and venerabile nomen,") then pastor in Armagh. Afterwards he labored in Illinois, and now lives in Blairsville. From 1859 till 1865 the congregation was in the charge of Rev. JOHN RICE. In 1865 it was statedly supplied by an evangelist, Rev. A. S. FOSTER, then principal of Saltsburg Academy. Since then it was occasionally supplied, till within the last year, when Rev. B. S. SLOAN has been its stated supply, and may be its pastor.

CENTER, by the same Presbytery, was organized in 1852, from Curriesrun and Washington, to complete, with the latter, a pastoral charge for Rev. S. P. BOLLMAN: who resigned it, also, in 1856. During 1858, or part of it, Rev. W. G. SHAND was pastor of it, also. From 1860 till 1864, Rev. D. D. CHRISTY was its pastor; each for half-time. Again, for half-time, Rev. S. P. BOLLMAN was its pastor, a second time, from 1865 till 1870. During the latter summer, Mr. T. B. ANDERSON supplied it, also, with great acceptance.

Nearly a year ago, Rev. ANDREW VIRTUE came to the congregation, when it was extremely dejected and discouraged by difficulties growing out of the previous pastorate; under God, he succeeded in rallying and inspiriting them, so that they more than doubled any former subscription; and, by means of the Sustentation Fund, secured him as pastor, all his time. Then the Lord opened the windows of heaven, and poured out a blessing.

WEST LEBANON, by the same Presbytery, in 1853, was constituted by setting off one-third of Eldersridge as a separate congregation, that it might enjoy one-third of the pastor's time. For five years it was served on every third Sabbath. But for the last fifteen years, regularly, it has had preaching each Sabbath, at 2 o'clock, P. M.

SMICKSBURG, by the same Presbytery, was organized in 1855, but remained vacant, with occasional supplies, till 1861. Then it obtained Rev. J. MOLTON JONES, as stated supply; and, in 1862, as pastor, while he was the principal of Glade Run Academy. In 1869. Rev. CARL MOORE became, and continues to be, their pastor, one-fourth of his time.

Elderton was organized by the same Presbytery, in the same year; and, in 1856, received as pastor for one-third of the time, Rev. W. F. Morgan. It is a peaceful, growing, spirited church, with its first pastor still.

Mount Pleasant, organized the same year, and the last in our bounds, by the Presbytery of Blairsville, chiefly was set off from Gilgal, to be a complement with the mother church in the charge of its pastor, who had recently demitted Perry, in Jefferson Co. Brother Caruthers continued there till 1867; when the people feeling, what they regarded as a higher aspiration, asked a release from this faithful pastor. With deep regret Presbytery granted it, expecting them to feel the scourge of God, who, in Israel of old, "gave them their request, but sent leanness into their soul."

In 1869, Rev. Carl Moore became their pastor. Him, too, with still greater agitation than in the former case, they shook off, in 1872; and are now "as sheep not having any shepherd."

Clarksburg, as well as all that follow, till reconstruction time, was organized by the Presbytery of Saltsburg, in 1857. Though having clamored for years for an organization, it made no effort to obtain even supplies for a year.

Mr. Jas. E. Caruthers, while teaching at Eldersridge, and then studying in the Seminary, supplied them statedly, for half-time, in 1858–59.

In the summer of 1859 he was succeeded by Mr. Richard Evans, a most worthy licentiate of Ohio Presbytery, who afterwards went as a missionary to Washington Territory, and there soon closed his holy useful life on earth. In 1860 they were supplied by Mr. J. B. Dickey, also supplying Livermore.

In 1864 Rev. David Harbison, pastor at Livermore, supplied them. Under all these supplies their membership greatly increased.

In 1870 very wisely and happily, they secured one-third of the pastoral labors of Rev. D. J. Irwin—released to that extent from his obligations to Ebenezer—and under him now are moving on quietly and well.

Jacksonville was organized in 1858 from Ebenezer and Bethel, to be a complement, with the latter, in the charge of its pastor,

Rev. F. ORR, who had just demitted Currie's Run. Enjoying one-third of his labors it quietly prospers.

BETHESDA was organized in the same year, and a year afterwards had Rev. J. P. KENNEDY one-half time as stated supply till 1866. Since then it has been vacant with occasional supplies. For the sake of it and Cherrytree, with some other of our vacancies in that region, it is exceedingly desirable that a lumber railroad should be constructed from Homer to Cherrytree.

MARION in 1861 was organized from Gilgal, to share with the mother church, in the services of Rev. JOHN CARUTHERS, her pastor; which, for fourth of the time till 1872, and then half time till last fall, it continued to enjoy. Then, to get his first relaxation, in a ministry to this people of over thirty-three years, he resigned in October last, and spent the Winter in Michigan. Rev. J. L. SEMPLE quite recently has been laboring among them, and seems likely to be called as their pastor with a wondrous increase of zeal and liberality on their part. May God's richest blessings still descend upon them.

MAHONING, organized the same year, was vacant till 1864, then statedly supplied, and again vacant in 1865. Then in 1867, connected with Concord, it had one-half the pastoral services of Rev. H. MAGILL, until his transfer to Apollo last October. These two congregations have a strong claim on the care and sympathy of the Presbytery, by which that transfer was made.

PLUMVILLE, organized in 1865, was for a while statedly supplied, vacant in 1866, and in 1868 again statedly supplied by brother JONES. In 1869 Rev. CARL MOORE became, and still is their pastor, one-fourth of his time.

ROCKBRIDGE, the last organization while our Presbytery bore the name of Saltsburg, was constituted in 1869, also from Gilgal, and, with it and Marion, to enjoy one-fourth of the labors of Rev. JOHN CARUTHERS, their pastor; which it did enjoy and prize, till the relation was dissolved last fall, as mentioned in the case of Marion.

SLATELICK, with all yet to be mentioned, excepting one, came

to us from the old Allegheny Presbytery at the reconstruction. This congregation was organized by the Presbytery of Erie, as early as 1801; and the next year obtained, as its first pastor, Rev. JOHN BOYD. For thirty-four years it had, as its second pastor, Rev. JOHN REDICK, a good, faithful, modest, and very timid man. Twenty-three of these years ante-dated our history. Becoming superannuated, he resigned in 1849; and, in 1850 or 1851, was taken to the house of many mansions, leaving a name sweetly embalmed.

In 1850, Rev. W. F. KEAN, ardent, zealous, and a little impulsive, became its pastor, resigned in 1865; and, for a very short time was succeeded, in 1867, by Rev. J. C. ANDERSON. Then, for a term not much longer, he was succeeded, in 1869. by Rev. JOHN AUGHEY, of "Iron Furnace" memory. He next was followed by Rev. WM. M. KAIN, as supply, in 1870; and in 1871, as pastor, from whom, in 1872, they obtained a release.

UNION, whose date of organization was about the same as that of Slatelick, had, also, one-half time of Rev. JOHN REDICK, till 1849. From 1851 till 1854, it had Rev. GEORGE CAIRNS; and, from 1857 till 1867, the able, eloquent, popular DAVID HALL, now of Mansfield, Ohio. He was succeeded, in 1870, by the humble, honest, steadfast Rev. JOHN M. JONES, whom it would be worse than insanity for them to lose, for want of a little more money and prompt payment. Can they—will they do it?

FREEPORT CHURCH was organized July 3d, 1833, and had as its first pastor Rev. SAM'L. CALDWELL. His rhetoric was polished; his elocution, studied; his energy and vivacity not up to par—especially for an Irishman. He resigned in 1847. From 1850 till 1867 it was in part the charge of Rev. W. F. KEAN. October 22d, 1869, Mr. J. JUNKIN FRANCIS was ordained and installed pastor for full time. He is now our Stated Clerk. His people are uneasy lest some aspiring church may spirit him away from their embrace.

EBENEZER, (in Armstrong County,) also, of origin unknown, was under a stated supply for a short time, but had no pastor till in 1848. Then they obtained Rev. EBENEZER HENRY, an humble, honest, faithful man: who held the office till his decline of health, in 1857.

From 1860 till 1870, Rev. J. E. COULTER was its pastor. Then, falling into the organization of Kittanning Presbytery, and changing its name to Lawrenceburg, it received its present pastor, Rev. S. A. HUGHES, dubbed "Bishop Hughes," by his Seminary companions.

BRADY'S BEND, organized in 1846, had for a while a stated supply, and in 1847 received as pastor Rev. L. L. CONRAD until 1850; then Rev. J. MOORE, till 1853. After a vacancy till 1857, Rev. D. HALL succeeded till 1868, followed in 1868 by its present social, pleasing pastor, Rev. S. H. HOLLIDAY.

GLADERUN was organized December 27th, 1845, at the house of JOHN REED. The elders were JOHN PATTON, JOHN CRAIG and WM. CRATTY, with Rev. JOHN STARK moderator and stated supply. Rev. GEORGE CAIRNS became pastor in 1856, and Rev. JOHN V. MILLER from 1859 till 1864. Then occasional supplies were sent till 1867, when Rev. A. SCROGGS THOMPSON became pastor for half time. He still continues in their service. Since it was included in Kittanning Presbytery it assumed a geographical prefix to its name, and became West Gladerun, to distinguish it from brother MECHLIN'S charge, east of the Allegheny River.

CLINTON was organized in 1853, and most of the time till 1855 was statedly supplied by Rev. JOHN STORK. In 1857 it was vacant. Then it was statedly supplied for some time by Rev. DANIEL TOWNSEND, talented, cheerful, brotherly. In 1868 it had as pastor Rev. JOHN AUGHEY, whom it retained only till 1870, and since then has been vacant. It now calls as pastor Rev. D. HARVEY SLOAN, and he accepts.

WORTHINGTON CHURCH by the Presbytery of Mahoning, of the Free Presbyterian Church, was organized March 10th, 1850, with twelve members, Rev. GEO. M'ELHENNY was stated supply for ten years. After that for most of the time for six years Rev. F. S. MOFFATT and Rev. J. W. MOFFATT supplied. August 25th, 1866, "it was unanimously resolved:" "That we, as a congregation, respectfully request the Presbytery of Allegheny (O. S.) to take us under their care and grant us supplies, and we will endeavor

to seek the peace, the purity and prosperity of the church." Messrs. JOHN CRAIG and JAMES STEPHENSON, elders, presented the request at Brady's Bend, Oct. 16th, and the church was received. Till then it had been called Buffalo, and since then is called Worthington. Rev. A. S. THOMPSON was ordained and installed pastor for half time Nov. 20th, 1867. At reconstruction the congregation became an acceptable portion of Kittanning Presbytery, where it is believed they feel as "free and easy" as before.

MIDDLE CREEK, so named because located between the Mahoning and Red Bank creeks, the former of which separated the Presbyteries of Clarion and Saltsburg, and the latter now separates Kittanning and Clarion, was organized by the latter Presbytery in 1844. It was vacant till 1854, when it was reported as having a "pastor elect." Then it was statedly supplied till 1855. After a vacancy again, till 1859, it obtained, as stated supply, Rev. W. P. MOORE, who is now the popular and successful pastor of Manchester church, in Allegheny City. From 1863 till 1867, Rev. J. H. SHERRARD, now of Bucyrus, Ohio, was its pastor. He was succeeded, in 1868, by Rev. J. A. E. SIMPSON, till 1870. Since then, it has been in our Presbytery—the only one from Clarion, and vacant.

HOMER, the first organization of Kittanning Presbytery, was constituted in 1871; and, for a while, statedly supplied by Rev. DAVID G. ROBINSON, pastor of Blacklick, in Blairsville Presbytery. Then the consent of this Presbytery was given that it should be temporarily set over to that Presbytery, so as to become part of his charge; but, in the mystery of God's awful providence, last week he was called to rest in heaven. It would, however, have been more natural that the whole charge should be ours. The Assembly of 1873 declines to set it over.

SHRADER'S GROVE, the only other organization of Kittanning Presbytery, was constituted the same year. It had fought its way into life with no common spirit, both in old Allegheny and in our own Presbytery, as the shell from which it was hatched was hard to break, on the lower side. It became at once part of the pastoral charge of the Rev. W. M. KAIN, whose services

there were acceptable and profitable. But, at our last regular meeting, the relation was dissolved, on account of the constrained dissolution in the other branches.

SUMMARY.

Thus it appears that our present territorial limits, within these twenty-five years, have included forty-nine congregations. Of these, two have been disbanded, and a third was to be set over from us, but has not been—leaving forty-seven; of which, one or two are languishing and ready to die. To re-capitulate:

BETHEL had two vacancies, a stated supply, and has its third pastor.

EBENEZER, three vacancies, has its fourth pastor—fifth pastorate.

INDIANA, one stated supply, three vacancies, four pastors—five pastorates.

GILGAL, two vacancies, two stated supplies, and two pastors.

CHERRYTREE, three vacancies, three stated supplies, and three pastors.

KITTANNING, no stated supply or vacancy, but has two pastors.

RURAL VALLEY, two stated supplies, two vacancies, and has its third pastor.

HARMONY, a stated supply, three pastors, and is in its third vacancy.

WASHINGTON, four pastors, five pastorates, and is in its fifth vacancy.

GLADE RUN, one stated supply, three vacancies, and has its fourth pastor.

PLUM CREEK, a pastor for a year, six years' vacancy, and then disbanded.

SALTSBURG, with one short vacancy, has its second pastor.

ELDERSRIDGE had one pastor all the time.

CURRIE'S RUN, five vacancies, two stated supplies, four pastors, and one elected.

WARREN, or APOLLO, five vacancies, and has its fifth pastor.

CROOKED CREEK, two stated supplies, six vacancies, three pastors, and five pastorates.

BOILING SPRING, three vacancies, three pastors, and has now a stated supply.

Concord, a stated supply, three vacancies, and three pastors.

Appleby Manor, three stated supplies, four vacancies, three pastors—four pastorates.

Cherry Run three stated supplies, four vacancies, and two pastors.

Leechburg, two stated supplies, four vacancies, two pastors, and one elect.

Pinegrove, one stated supply, one pastor, two vacancies, and disbanded.

East Union, two stated supplies, two pastors, and is in its third vacancy.

Rayne, one stated supply, two vacancies, and has its second pastor.

Strongstown, no pastor, one stated supply, and a long, long vacancy.

Mechanicsburg, two vacancies, one pastor, and has its third stated supply.

Center, four vacancies, and now has its fourth pastor—fifth pastorate.

West Lebanon still has its only pastor.

Smicksburg had one stated supply, two vacancies, and has its second pastor.

Elderton has still its only pastor.

Mount Pleasant, a stated supply, two pastors, and is in its third vacancy.

Clarksburg, three vacancies, three stated supplies, and has its first pastor.

Jacksonville has still its first pastor.

Bethesda, no pastor, one stated supply, and is in its third vacancy.

Marion had one pastor, and is now vacant.

Mahoning, one stated supply, one pastor, and is in its third vacancy.

Plumville, two stated supplies, and two vacancies, and has its second pastor.

Rockbridge had one pastor, and is now vacant.

Slatelick, four pastors, and is now in its fourth vacancy.

Union, three vacancies, and has now its fourth pastor.

Freeport, a stated supply, three vacancies, and has its third pastor.

Lawrenceburg, two stated supplies, three vacancies, and has its third pastor.

Brady's Bend, one stated supply, three vacancies, and has its fourth pastor.

West Glade Run, a stated supply, three vacancies, and has its second pastor.

Clinton, one pastor, two stated supplies, and is in its third vacancy.

Worthington, in our connection, has its only pastor.

Middle Creek, one stated supply, two pastors, and one elect, is in its fifth vacancy.

Homer, a vacancy, a stated supply, and a pastor elect.

Shrader's Grove had one pastor, and is now vacant.

To this list we should have had the privilege of adding four more, Blairsville, Armagh, Centreville, and Blacklick,—covering thus the entire Counties of Armstrong and Indiana, a most natural boundary. The deficit is a peninsular point between the Conemaugh River, Blacklick Creek, and the Laurel Hill. It would have been ours, but for the preponderating weight of a mighty Hill—Rev. Geo. Hill, D. D.—thrown into the scales, first, of the Synod, in 1855, and then of the General Assembly, in 1870, so as to make our interests kick the beam. It is a sort of Naboth's vineyard, to possess which we will neither kill, nor give another for it, nor even as much money as it is worth; but if, as our natural right, or for love instead of money, it could be obtained, as they say down South, we would like mighty well to have it.

This hasty sketch must seem like Ezekiel's valley of vision, "bones, very many, and very dry;" partly because, to accomplish the object of getting all our churches into it, made it imperative to shut out all of those details, in which, alone, the life that is in them could be brought to view; and partly because the fact, sadly evident, that a majority of our churches—twenty-four out of forty-seven—are now vacant, gives an aspect of destitution, if not of desolation, which cannot be otherwise than painful to contemplate. "This is a lamentation, and shall be for a lamentation."

Thirty-five years ago but twenty of these congregations were in

existence, and sixteen of these had pastors—only one-fifth had none. What is still worse in the mournful contrast, is, that while the word pastor had a meaning in it, then, which suggested the idea of shepherd and flock united together in a blessed bond of union and communion—now the frequency, the hastiness, and the trivial grounds on which the sacred relation is severed, makes it seem little short of profanity to apply the term pastor to what neither party appears to regard as a God-constituted union—which either party snaps asunder as recklessly as if it were a mere business association.

Can churches expect the approbation and blessing of God, when, either by starving or persecuting, or failing to co-operate with Christ's ambassador to them, they compel him to flee to another place? Can ministers expect the promised presence of Jesus, who from sheer restlessness, or to get away from troubles to which their own imprudences gave rise, or to gratify an aspiring spirit, or, in fine, to be at liberty to use over again their old preparations, are always on the lookout for a new and attractive situation?

May God give to all our churches such exemption from itching ears, and such hungering for the bread of life, as will make them feel it is "a small matter that those who minister to them in spiritual things should be partakers of their carnal things!" God grant to all our ministers such love for Jesus, and the souls for which he died, as will make them willing to stand in their lot, till God clearly calls them to another field, or to their heavenly home!

SERMON

BY

REV. W. W. WOODEND, D. D.

PRESBYTERIANISM.

TITUS, 1: 5. "For this cause left I thee in Crete that thou shouldest set in order the things that are wanting, and ordain elders in every city."

In the beginning of the Christian Era, the whole multitude of our Lord's disciples were linked together in one common brotherhood. All the primitive churches, organized by the apostles and their co-laborers, whether composed of Jewish or Gentile converts, formed but one ecclesiastical body—one compact religious society, of which Jesus was the only and acknowledged Head. Congregations, widely dispersed through Western Asia, Europe and Northern Africa, composed a single family, *even as they were called in one hope of their calling, having one Lord, one faith, one baptism, one God and Father of all, above all, and through all and in all.* The unity of the Christian Church was then *organic and visible;* every attempt to introduce schism, or sunder it into sects or parties being discouraged and frowned down. Discriminative names and distinctions were entirely unknown. Wherever located, by whomsoever organized and ministered unto, all were alike designated simply as component parts of "the house of God," "the church of Christ," or "household of faith."

Scarcely, however, had the apostles ceased from their toils and gone to wear their crowns, when this delightful confraternity and visible oneness disappeared. Various and diversified influences contributed to cause divisions among brethren which, perpetuated through succeeding ages, have not even yet been entirely healed.

Prominent among these causes of strife and separation, may be mentioned, *diversity of views* in regard to *ecclesiastical order and government, and contrariety in doctrinal belief and modes of worship.*

In the course of time, diverse and even opposing systems were developed and strenuously supported by their respective adherents. *Three distinct types of church organization and polity* made their appearance—one or other of which has stamped itself on the various denominations of professed Christians, even down to the present day, viz. *Congregationalism*, *Presbyterianism*, and *Prelacy.* Three different forms of faith have also been evolved, viz: *Arminianism*, *Calvinism and Socinianism.*

In entering upon the subject assigned us, viz: PRESBYTERIANISM —it is not our intention to discuss it in all its aspects. The term is an abstract one, expressive of "*the doctrines, principles and discipline or government of Presbyterians.*" After *merely glancing at the doctrinal teachings and religious forms and worship* identified with this system, we propose to examine more particularly, *the ecclesiastical polity* of which Presbyterianism is the exponent; and trace briefly the history and prospects of the great sisterhood of churches that are marching under this motto.

The religious creed, rites and worship characteristic of Presbyterianism are fully developed in the standards of the extensive family of churches recognized as Presbyterian—from the Helvetic, Tetrapolitan, Palatine and Westminster, down to those of more recent date—and are *so nearly identical* in all *essential points*, as scarcely to deviate in any important feature from our own symbols. Suffice it to say, that the doctrinal belief and forms of devotion associated with this name, are drawn from scriptural teaching and in strict accordance with it. Presbyterians have ever sought in their religious rites and worship, as in their creed, to conform not to mere human preconceptions and wisdom, but to the inspired oracles. The fundamental principles of their faith, which you may find in the Westminster Confession and Catechisms, as adopted by our own Church, are familiar to you all, and need not be enlarged upon. They have received the *distinctive* appellation of "*Calvinism*," not because they were first proclaimed to the world by John Calvin, but because he was instrumental in an eminent degree in extricating them from the mass of error, under which Popery sought to conceal them during the dark ages. They are as

strictly *Pauline* as Calvinistic, embodying those great, leading truths insisted upon throughout the epistolary writings of the Apostle to the Gentiles. Among them may be enumerated, *the absolute sovereignty of God, the federal character of Adam, the total depravity of his descendants, the vicarious nature and definite design of the atonement made by Christ, the election of grace, effectual calling by the Spirit, justification by faith, the perseverance of the saints, &c.*,—in a word, that salvation in its inception, purchase, application and final consummation, is to be ascribed to the free, sovereign, abounding love, mercy and grace of our covenant-keeping God in Christ Jesus our Lord;—"that all that is evil in man is of himself, and to him belongs the blame of it; and all that is good in him is of God, and to Him belongs the praise of it." This system, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the Chief Corner Stone," has identified itself with Presbyterianism from generation to generation, and has been fearlessly professed and firmly maintained and defended in the face of opposition, persecution and martyrdom. But without entering upon a discussion of its merits or those of the religious rites and worship associated therewith, we proceed to speak of *Presbyterianism* in the more strict sense of the word, as indicating that peculiar form of church organization and polity *which commits the work of dispensing the word and sacraments and the reins of ecclesiastical authority and government to Presbyters, selected by the suffrages of the people, and solemnly inducted into office by ordination.* It is *republican and representative* in its character, differing widely in these respects from Prelacy or Episcopacy, on one hand, and Congregationalism or Independency, on the other, the *former* vesting all power in the officers of the church, the *latter* retaining it in the lay-membership of each congregation. The Presbyterian system, while leaving it to the masses of believers to *choose* their own spiritural teachers and rulers, *clothes* these with *judicial authority*, and makes them fully responsible to Christ and to their brethren, for the faithful discharge of the trust reposed in them.

This system is venerable for its antiquity, and stamped with the broad seal of scriptural sanction. It had its type in *the Patriarchal*, which constituted the father of the family, its religious teacher and governor, as well as its natural head, clothing him with authority to command his children and his household after

him, that they should keep the way of the Lord. When families multiplied into tribes the system was so far modified that *Elders*, marked by age, gravity, wisdom and experience, were selected and set apart as civil and religious rulers, and to these all were required to submit themselves as unto powers ordained of God.

Distinct traces of this representative polity are discernible in the history of the Abrahamic family, even prior to their deliverance from Egyptian bondages. The Lord (we are informed,) commanded Moses on his return from the land of Midian, saying, "Go and gather *the elders* of Israel together, and say unto *them*, The Lord hath visited you and seen what is done to you in Egypt." "And Moses and Aaron went and gathered *all the elders of the children of Israel.*"

While the twelve tribes tarried in the wilderness, at the suggestion of Jethro—Moses' father-in-law—seventy of these elders of the people were selected and clothed with judicial powers, to assist in the administration of the government. This proceeding was afterwards fully sanctioned and confirmed by the Lord himself, while distinct intimation is given, at the same time, that Moses, in his choice of helpers, must confine himself to such as had been selected and invested with authority by the suffrages of the people. (Num. 11 : 16, 17.) "And the Lord said unto Moses, Gather unto me seventy men of the elders of Israel, *whom thou knowest to be the elders of the people*, and *officers over them*, * * and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee."

Ever afterwards, down to the close of the Old Testament dispensation, the eldership occupied a prominent place in Jewish history. We read continually of the elders of the congregation, the elders of Israel, the elders of Zion, the elders of the people, and find them acting as magistrates, and forming inferior and superior courts, possessing power to dispense justice and administer the laws of the land.

When the civil and religious elements became more distinctly separated, and synagogues were organized throughout the nation, a board of elders was chosen, by popular suffrage, to take the oversight of each—the president or moderator being recognized as "*the chief ruler*," while the entire board was designated as "*the elders of the synagogue.*" Dr. Prideaux informs us, "that order might be preserved, there were, in every synagogue, some

fixed ministers to take care of the religious duties to be performed in it, and these were, by imposition of hands, solemnly admitted thereto. The first were the elders of the synagogue, who governed all the affairs of it, and directed all the duties of religion therein to be performed." Dr. Cruden describes these as "a council or assembly of grave and wise persons, well versed in the law, over whom was set a president, who is called the ruler of the synagogue." But while we have here the pattern after which our ecclesiastical system is fashioned, it is to the organization of the Christian church by the apostles, that Presbyterians appeal for a divine warrant and sanction.

The ecclesiastical polity known as Presbyterianism, is founded upon the scriptural basis, "*one is your Master, even Christ, and all ye are brethren.*" According to our view, the legislative power of church-rulers is restricted and controlled by the word of God, the inspired magna charta furnished by our Lord, whom we recognize as "the blessed and only Potentate." "What saith the Scripture?" is the question which Presbyterianism proposes for the final adjudication of everything pertaining to order and discipline in the house of God. "To the law and to the testimony."

Following this infallible guide, we find:

1st. That while various names are applied to church officers of the highest rank, such as Minister, Prophet, Teacher, Evangelist, Pastor, Bishop, &c., yet, so far as these are expressive of ecclesiastical grade or degree, they denote the very same thing, viz: *Presbyters*, or *Elders*, possessing equal powers, as spiritual instructors and rulers, without any superiority in office or order among them. Different titles are used merely to indicate the diversified relations in which they may be called to act, and the various functions of their office. As having the oversight of the churches, they are styled Bishops; as sent to feed Christ's flock, Shepherds, or Pastors; as publishers of Gospel tidings, Prophets, Teachers, or Evangelists; as servants of our Lord and of his church, Ministers; and as wise rulers set over his household, Presbyters or Elders.

It requires no labored argument to establish the correctness of this position. Even the apostles, apart from the extraordinary work assigned them, and which was of such a nature that they could have no successors, claimed only equality with presbyters or elders, and classed themselves with these. Peter, believed by

some to have been the prince of the apostles, says, "*The elders* which are among you, (*i. e.*, throughout Pontus, Galatia, Cappadocia, Asia, and Bythinia,) I exhort, who am also *an elder;*" and proceeds immediately to assign to them the work of *bishops.* "Feed the flock of God (Episkopountes) (*acting the bishop*) taking the oversight thereof."

In his Second Epistle, John introduces himself "to the elect lady and her children simply as an "*elder.*" Even the great apostle to the Gentiles, as to the ordinary functions of office, claims no superiority over the humblest ambassador of Christ. "Who, then, (he asks) is Paul, and who is Apollos, but *ministers* by whom ye believe, *even as the Lord gave to every man.*" The New Testament Scriptures, when fairly interpreted, contain nothing in favor of Diocesan Episcopacy—the term bishop being uniformly employed in a parochial sense. Throughout the Acts of the Apostles and Epistolary writings, the names pastor, minister, presbyter, are used interchangeably with the former, showing that they indicate the very same grade of office in the church. In like manner are the same duties assigned, indiscriminately, to those addressed by these various titles. Paul having left Titus in the large and populous island of Crete, to ordain elders in every city, describes the character of the men suitable to fill this office, and then, in immediate connection, adds, "For a bishop must be blameless;" words utterly out of place, if the terms elder and bishop are not synonymous. So, also, we are informed (Acts 20: 17) that this same apostle, having "sent to Ephesus and called the elders of the church" to meet him at Miletus, delivered to them a farewell address, in which, among other things, he charged them—"Take heed to yourselves and to all the flock over the which the Holy Ghost hath made you (Episkopous) overseers."

Instead, therefore, of maintaining, with prelatists, that Christ has appointed three orders of spiritual instructors and rulers in the church, we affirm the doctrine of official equality among gospel ministers—the apostolic office being extraordinary, and according to its very nature, not transmissible. *Parity in the ministry*, therefore, may be reckoned the first distinguishing feature of Presbyterianism. It recognizes no *earthly* "*lords* over God's heritage, and calls" no man *master.*

2d. According to our system of polity, each church is placed under the supervision and government of a session or board of

ruling elders, chosen by the suffrages of the members at large, and inducted into office by ordination. This was most undoubtedly the usage in the primitive age of Christianity. Paul assures us that "God hath set in the church" not only "teachers," but likewise "helps, governments." Moreover, in his directions to Timothy, he marks very clearly the distinction between ministerial and lay-elders, when he says, "Let the *elders that rule well* be accounted worthy of double honor, especially they that *labor in word and doctrine.*" The Evangelist, Luke, giving an account of the missionary tour of Paul and Barnabas (Acts 14 : 23) through Derbe, Lystra, Iconium and Antioch, says, "When they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Here the first "they" seems to have reference to the members of each congregation, and the word following (Cheirotonesantes) rendered in our version "ordained," properly signifies "to choose by stretching forth the hand;" while the remaining clause of the verse states the part taken by Paul and Barnabas in setting those selected apart to office. Dr. Barnes says the first clause refers "simply to an election, in the usual way, by the suffrages of the people." Bengel, in his "Gnomon," fully confirms this view, adding, "The apostles ordained them whom the church elected. Alford and Meyer are of the same opinion. The lay-membership in each congregation having selected, by vote, the men to rule over them, those already invested with office solemnly set them apart to the work of the eldership, by ordination.

Our text furnishes another example of a similar kind. Titus is "left in Crete to set in order the things that were wanting, and ordain elders in every city." Here the phrase, "kata polin," translated "in every city," is a comprehensive one, and is rendered in the Latin verson "*per civitatem*,"—throughout the state. Crete was full of towns as early as the days of Homer, and wherever through the island, congregations of Christians were formed, Titus was directed to take the necessary steps to have each church supplied with a duly constituted board of elders. That these were to be selected by the people themselves, seems evident, from the fact that their ordination alone is enjoined upon Titus. Moreover, wherever any distinct reference is made to the method of choosing office-bearers in the church, it is represented to have been the work of the whole body of believers. Thus, when a

successor to Judas was to be appointed, Peter addressed himself to "the disciples (the number of the names together were about one hundred and twenty)," saying, "men and brethren * * * of these men which have companied with us, &c., must one be ordained to be a witness with us of his (Christ's) resurrection. And *they* appointed (nominated) two, and *they* prayed, and *they* gave forth their lots (votes), and the lot fell upon Matthias." Acts 1.

So also, when a board of Deacons was needed to take charge of the secular and benevolent work of the church, the apostles (Acts 6,) called the multitude of the disciples unto them and said, "Brethren, *look ye* out among you seven men whom we may appoint over this business, and *they chose* Stephen and Philip and Prochorus and Nicanor and Timor and Parmenas and Nicholas, whom *they set* before the apostles, and when they (the apostles) had prayed, they laid their hands on them."

Now, although not distinctly mentioned in our text, it is certainly implied that when elders were ordained in the churches of Crete, the same method was observed, those only being set apart as spiritual rulers whom the lay-membership had chosen by their suffrages for this purpose. Presbyterianism, adhering to this primitive usage, places every congregation under a board of ruling elders, chosen by the people, who in connection with the pastors, selected in like manner, take the oversight of "the flock over the which the Holy Ghost hath made them overseers."

3d. The last leading feature of polity to which we call attention, is seen in those superior courts of review and control, where by unity and co-operation are secured, viz: Presbyteries, Synods and General Assemblies, all constituted on republican principles and invested with legislative, judicial and executive powers, under the constitution—which is the word of God—each court, in its order, having jurisdiction over those beneath it, and authority to revise their proceedings and correct or reverse whatever they may have done amiss, as well as to transmit decrees to be observed by all embraced within its limits.

For all this, we claim scriptural authority and apostolic example. When perplexing dissensions and disputations arose in the church of Antioch, (Acts 15,) commissioners were sent to a General Synod, (composed of apostles and elders,) to meet at Jerusalem, to whom the case was submitted for final arbitrament. That su-

perior court not only decided the question in dispute finally, but sent down a deliverance in reference to the matter, to all the churches to keep, not only at Antioch, but throughout Syria and Cilicia. Commissioners having been appointed for this purpose, (we are told, Acts 16: 4,) "went through the cities and delivered the decrees ordained by the apostles and elders, which were at Jerusalem. And so were the churches established in the faith."

Submission to the authority of these higher powers is frequently enjoined, as in Heb. 13: 17. "Obey them that have the rule over you and submit yourselves, for they watch for your souls as they that must give account." So also Timothy is exhorted (1: 4, 14.) "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the Presbytery."

Thus it will be seen that the Presbyterian system of government and discipline, is derived immediately from the inspired oracles, and was that of the primitive church. As has been truly observed by Dr. Miller, it "contains, within its own bosom, the means of adjustment and of peace. Every species of controversy is committed for settlement, to a grave and enlightened judicial body, made up of the representatives of all the churches in a given district; a body not the creation of a day, which, when its work is done, ceases to exist; but organized, permanent and responsible: whose decisions are not merely advisory, but authoritative; and from whose sentences, if they be considered as erroneous, an appeal may be taken to a higher tribunal, embracing a larger portion of the church, and far removed from the excitement of the original contest."

Having thus traced the distinctive features of Presbyterianism, let us now glance at its history and prospects. That it was the primitive mode of organization and government in the Christian Church, has been fully admitted by the early fathers down to the fifth century. Did time permit, this might be proven by testimony derived from the writings of Ignatius, Polycarp, Ireneus, Justin Martyr, Firmilian, bishop of Cesarea; Cyprian, bishop of Carthage; Theodoret and others, showing that while the church was gradually drifting through Prelacy into Popery, the scriptural claims of Presbyterianism were not disputed.

But we must content ourselves with quoting a single passage from the Commentary of Jerome, the most able Theologian of the fifth century. This most eminent writer, called by Erasmus,

"the prince of Divines," deduces from the language of our text, viewed in connection with the succeeding context, "that a Presbyter is the same as a Bishop," and adds that, "before there were, *by the instigation of the Devil*, parties in religion, the churches were governed by the joint counsel of the Presbyteries." He concludes saying, "among the ancients, Presbyteries and Bishops were the very same; but that by little and little, the whole concern was devolved upon an individual. As the Presbyters therefore know that they are subject, *by the custom of the church*, to him who is set over them, so let the Bishops know that they are greater than the Presbyters, more *by custom* than *by any appointment of Christ*."

From the time of Constantine the Great, when Christianity became the established religion of the Roman Empire, Prelacy made rapid progress, until at length it merged into Papacy, and a hierarchical form of government was instituted. Still through all this period and onward, history assures us there were not wanting those who boldly resisted the pretentions of Prelacy and Popery, and adhered steadfastly to the Presbyterian system of doctrine, worship and polity. These were known, from age to age, by different names, some of which were assumed by themselves, while others were given in derision, by their enemies. Among them may be enumerated the Cathari, Paulicians, Petrobrussians, Culdees, Waldenses and Albigenses. In caverns and deserts, and especially in the fastnesses of the mountains and seclusion of the valleys of Piedmont and Switzerland, and among the hills and glens of Scotland, the essential principles of Presbyterianism were preserved and adhered to, and her candle was still burning to light the torches of the Reformation. Then through the labors and sufferings of such men as Wickliff, Huss, Jerome of Prague, Luther, Melancthon, Zuingle, Farrel, Calvin, Knox and many others, the Bible was restored to the people, and with it our system of religious belief and ecclesiastical government was embraced, and obtained a firm foot-hold in Great Britain, Germany, France, Holland and Switzerland, notwithstanding the outcry of Kings and Princes, the bulls of Roman Pontiffs, and the fires of the Inquisition, by which Protestants were pursued, harassed and tortured, from the fourteenth to the seventeenth century.

Thousands of them were at length forced to seek an asylum on

the shores of this Western Continent, and transported the seeds of Presbyterianism to our soil—a large proportion of the Puritan fathers having embraced it, and abandoned their native countries that they might enjoy its advantages in a strange land. Dr. Hodge, in his history of our church, shows from the most reliable authorities, that during the reign of James II., Charles I., and Charles II., large numbers of Presbyterians settled in New York, East Jersey, Pennsylvania, Maryland, North and South Carolina and Georgia, and adds, "the English Puritans were all Calvinists, and many of them Presbyterians. The Dutch, a moiety of the Germans, all the French Protestants were Calvinists and Presbyterians, and so, of course, were the Scotch and Irish." These infused their own views and spirit into the religious and also into the civil institutions of our land, so that even *Congregational churches* elected boards of ruling elders, and the *colonial governments* assumed a representative type. It has, moreover, been satisfactorily proven that Presbyterians were the first to propose casting off the yoke of British oppression, and proclaim our independence; and that, when the Revolutionary struggle ended, and a form of government was to be prepared, it was drafted by its framer, Thomas Jefferson, with the Presbyterian standards of polity before him as his guide. Certain it is, that our civil institutions take their type from the Book of Discipline adopted by the Westminster Assembly, both in regard to the principle of representation and the judicial system of the Commonwealth.

The Presbyterian family has increased with great rapidity in this continent, and has wielded a mighty influence, directly and indirectly, not only at home, but also abroad. Our principles of polity have not only given shape to all the civil institutions, both state and federal, of this nation, but likewise to all countries which, in recent times, are throwing off the shackles of tyranny and oppression, and copying our republican and representative polity. Mexico, South America, Spain, France, and even Italy, are to-day enjoying fruits gathered from the tree of Presbyterianism. Other churches, too, are gradually opening their eyes to see the excellence of our system, assimilating their own forms of government to ours. While Episcopalians and Methodists are demanding lay-representation in Church Judicatories, Independents are beginning to discover the defects of their mode of government, and seeking to remedy them by standing committees, akin to our judicial courts.

Our limits forbid more than a remark or two, in regard to the future prospects of Presbyterianism. We believe the day not far distant when it will be universally recognized as the only Scriptural system, government by representation, prevailing throughout the world, both in church and state.

The celebrated historian, Bancroft, styles Calvinism "*gradual republicanism;*" and we may rest assured that, just in proportion as our principles of doctrine and discipline find a lodgement in the minds of the masses, will ecclesiastical and civil institutions become liberalized, and the people assert their rights to constitutional liberty.

* * * * * * *

Let us learn, in conclusion, to appreciate more highly the excellencies of Presbyterianism. Conforming strictly to the Scriptural standard, we may rest satisfied that nothing equal to it in merit can ever be devised by human wisdom and sagacity. And, let us maintain it pure and entire, as it has been transmitted to us, through a long line of venerable confessors and martyrs, and labor more zealously to propagate its principles among the nations; believing, as we do, that it will not only prove most potent for the extension of our Redeemer's kingdom, and the protection of his people against spiritual misrule and oppression; but, that with its dissemination all forms of tyranny must yield, and despotism lie prostrate beneath the onward tread of republican institutions.

Then shall liberty be proclaimed throughout all the world, to all the inhabitants thereof; and church and state, alike emancipated from *the usurped authority of self-constituted lords over God's heritage*, on the one hand, *and the clamorous, disorderly and inefficient rule of mixed multitudes*, on the other, enjoy the advantages of *representative government, conducted, under proper constitutional restraints*, by men chosen for the purpose, by popular suffrage, and fully responsible for the faithful discharge of duty.

THE PASTORATE.

BY REV. R. B. WALKER, D. D.

PRESBYTERY OF BUTLER.

EPH. 4: 11. "And he gave some, * * * pastors and teachers."

The word translated pastor means a shepherd, and is sometimes translated "*to feed.*" "Feed my sheep." "*Shepherd* my sheep." "*Feed* the church of God." "*Shepherd* the church of God." Whatever, therefore, is embraced in the idea of *shepherding* the *sheep*, is the work of the pastor—*instructing*, *gathering*, *guarding*, *overseeing*, *directing*, *&c.*

Thus understood, the *pastorate* embraces all the work of the minister, outside of the pulpit, and preparation for it.

In God's plan, the *pastorate* holds a high place, as is indicated in the next verse, by these phrases: "For the *perfecting* of the saints." "For the *edifying* of the body of Christ." Christ is himself "*the good Shepherd*," "the *chief Shepherd*," and "that great Shepherd." Under Christ, the pastor is an *under* shepherd, and stands at the head of the church, over which God has placed him.

Accepting the idea of the pastorate, as embracing the duty of instructing, gathering, building up, overseeing, directing, has it done *all* it might have done, and should have done? Has it been as efficient for good, as successful in developing and directing the energies of the church for the accomplishment of God's work, as it should have been?

It is painfully evident it has not. Many pastors have failed to draw out and enlist the energies of God's people in advancing the cause of Christ—have failed to make the church "a praise and beauty in the earth," and a power in winning the world to Christ. How, then, is this failure to be remedied? What are the elements of power in the pastorate? How can it be made more efficient

in building up the church?—an instrument of greater good to the souls of men? Everything bearing on these great questions is of special interest to us, as ministers of Jesus Christ. Hence, my brethren of the Presbytery of Kittanning have arranged for a discourse on the PASTORATE, in connection with these memorial services; and, by their kind invitation, I am present on this interesting occasion to speak on the subject.

MY THEME: The Pastorate—the *elements* of its *power*—its *efficiency*—what is *necessary* to its *success*.

Among the things involved and intimately connected with the efficiency and success of the pastorate, I mention:

1. Mental ability, mental culture, mental endowment. A minister must be "able to teach others also." It is the plainest of all plain things, that, no one can teach others that which, through weakness of intellect, he cannot comprehend himself—that no one can communicate to others a knowledge which he himself does not possess—that no one, be his talents what they may, can steer a ship, or make a watch, without previous study—without a knowledge of the business. "Let no man despise thee." A weak, illiterate, and ignorant minister, men will despise.

2. *Mutual choice.* In cases of marriage, mutual choice is essential to a happy union. So it is in the case of a pastor and people. Where they mutually choose each other, there a foundation is laid for a lasting union. In such a case, there will be mutual love, mutual forbearance, and mutual co-operation. A community of interests will spring up between them, and they will go on together with happy results. Neither a John Johnston nor a Deacon Giles will be able to put them asunder!

3. A clear conviction of the *sacredness* of the relation, and its responsibilities.

A man called of God to preach the Gospel, receives the call of a congregation, and is ordained, and installed as their pastor. It is a divine arrangement. "Take heed to all the flock over which the Holy Ghost hath made you overseers." In the providence and grace of God, he stands to them in a near and sacred relation. He is to them "The messenger of the Lord of hosts." His mission is the grandest ever trusted to man, and has connected with it the most solemn responsibilities. Its results link themselves with both worlds, touching the interests both of time and eternity. He will be a "savour of death unto death, or a

savour of life unto life." Any just sense of these responsibilities can scarcely fail to have a powerful influence upon the pastor—rousing him from sloth, quickening his energies, and making him earnest in the work of saving souls.

4. The *nature* of the pastoral work itself, and the faithful performance of the *duties* involved in it.

As, for instance: opening the Scriptures, and applying them for the sanctification and comfort of God's people—pastoral visitation—teaching from house to house—catechetical instruction—feeding the lambs—visiting the sick—dealing face to face with the unconverted, in reference to the salvation of their souls—guiding awakened and anxious sinners to Christ.

In reference to this last point, it is of fundamental importance that the awakened sinner be led to a clear conception of the fullness and freeness of the "salvation which is in Christ Jesus"—that it is wholly of *grace*, that no goodness, worthiness, or unworthiness, fitness or unfitness in the sinner: that nothing which the sinner can do to earn it, to deserve it, or to fit himself to receive it—that neither the fewness nor the greatness of his sins has anything to do with his acceptance—that the sinner's whole salvation, from first to last, including all right feelings, and all saving graces, is from Christ *alone*, and is wholly of his grace; that the sinner, as a guilty, condemned, helpless, and undone creature, has only to cast himself wholly upon Christ for salvation; that he has only to "*believe*" in Christ and be saved; that the very first religious act or duty which God requires the sinner to perform, is simply to "*believe*" in Christ, and that whatever *else* he may do, until he has done this, he has not taken the *first step* in the way to heaven.

A mere glance at the several items thus hastily indicated, will be enough to satisfy any one, that he will be an efficient and successful pastor who faithfully does the work and performs the duties to which he has been called.

5. The capacity to contrive, to organize, to lead, to direct.

I mean the same thing that a writer in the Biblical Repertory calls administrative *ability*.

"This world, driven by steam and by lightning, is rushing on to ruin with fearful speed. The minister alone can never overtake it, and bring it back to God." In order to this end there must be "*fellow-laborers*," and "fellow-helpers to the truth," he must summon the whole church to his aid.

"It has been but too common to look upon the church as a *great ark*, in which men are borne safe to heaven, rather than as a great *working* institution for Christ;" and hence many "stand all the day idle." They do not feel that they have any thing to do. Now this false idea must be abandoned, and the church must come to be regarded as a great *working institution*, in which each member is a worker for God, and has a special mission, and in which *all* the members, in their *united capacity*, are "workers together with God." This individual effort and combined effort would soon work a great change upon the state of the church and of the world.

Some of these thoughts have been suggested by the writer to whom I have just referred. He goes on to remark that "individual effort and combined effort are the two sides of the law which governs all the work of the universe. The forests that cover the mountains like the shadow of God, are built by the combined work of the individual leaves. The mighty tides that girt the globe are the combined force of the individual drops of water." The church must not forget this law. The *very thing* she needs, and, under the divine blessing, *all* she needs, in order to win the world to Christ, is the *sum* of these *individual efforts*—the *combined efforts* of her *individual members*.

The pastor, therefore, who is best able to set all the members of the church to work, and to keep them working, each one in his own place, and all working together, will be the most successful. The great point, then, is that all be reached, interested, and set to work; the elders working together for the order and good of the church; parents working at home, training their children for Christ; the Sabbath-school aglow with interest; the teachers all awake; the neglected children sought out, and brought in; the "lambs fed, and led to Jesus;" those outside of the church,—the poor, the neglected, the outcast, looked after, and brought under the influence of the Gospel; the resources, all the resources and energies of the church, put into requisition for the conversion of the world.

Where this is done, there is a live church, and there are the proofs of an efficient pastor. Such pastors are Newman Hall, Spurgeon, Dr. John Hall, and Dr. Cuyler.

6. Personal knowledge, familar intercourse, and sympathy with the people.

Distance, stiffness, coldness, want of sympathy, are *repellant forces.* Wherever they are seen in a pastor, they will cripple his influence, and shut the door against his success.

The shepherd of old knew his sheep. He "caused them to pass under the rod," and so he counted them one by one every day. So the pastor who remembers faces, and knows his people, meet them where he may—who is familiar with them, and makes every one feel that he is the object of special personal interest—who shares with them in their joys, and sympathizes with them in their sorrows—who looks after their children, and by kind and winning ways, draws them to himself—who has a kind word and a right word for every one—is the pastor who "doubtless will come again, bringing his sheaves with him." These things please men. Love begets love. Feeling that they are so dear to the pastor, he soon becomes dear to them. Thus he gains power over them. It is said of Augustus Walker, one of the missionaries of the American Board to Turkey, that he remembered faces and recalled the name of every one whom he had met before—that he made every one feel that he was an object of special personal interest; and that when he left Constantinople, more than a hundred people accompanied him through the city, with every one of whom he shook hands, and, without repeating, had a suitable word for each. In these respects, he was the model of a good and successful pastor.

7. *Diligence and zeal in his work.*

"Woe to the idle pastor. The pastor who would succeed in these times, must be a *live* man. He must be *deeply interested* in his work, and intent upon saving souls. He must be "about his Master's business." Wherever there is work to do, he must be ready to do it: in the courts of the church—in the prayer-meeting—in the social meeting—in the family—in the Sabbath-school—in the dwellings of the rich—in the cottages of the poor—in the sick-chamber—in the field—in the shop—by the fire-side—by the way-side—by the sea-side. He must be "ready unto every good work." It is said of Dr. Hoge, of Columbus, who was an excellent pastor, that he was intent upon his work—that if he were not taking a "draught of fishes, he was mending his nets." "The hand of the diligent maketh rich." This is true in reference to spiritual things as well as temporal.

"How short and hasty are our lives!" How the fathers are dis-

appearing from among us, like the snow-flakes that fall upon the bosom of the sea!

"The night cometh when no man can work." "In the *morning* sow thy seed, and in the *evening* withhold not thy hand." "Blessed are ye that sow beside all waters."

8. *A godly life.*

The present is an age of great activity. The watchword has come to be, *do! do! work! work!* Now all this noise and bluster about work, if it be the outgrowth of an inner life, the life of God in the soul, is well; otherwise, this *doing* may be a *deadly* thing. If it takes the place of the *grace* of God in the *heart*, or if it springs from a self-righteous spirit, then we are only but "whited sepulchres."

Felix, in explaining to Agrippa the ground of the dispute between the Jews and Paul, said it had reference to "one *dead* Jesus, who, Paul said, was alive again." "Too many of us," it has been said, "have *only* a *dead* Jesus." We need "the *dead* Jesus," as the sole ground of our pardon and acceptance with God. Here he is absolutely indispensable. But we also need the *living, risen* Jesus, to live in us, to make us alive to God. It is only as we are made alive to God in Christ, and as Christ lives in us, that we can become "living epistles, known and read of all men." It is only as we are "comers unto Christ," "the living stone," that we can ourselves become "living stones, and be built up a royal priesthood." It is only by *union* to Christ, and communion with him in our closets, and in our hearts, that we can have "power with God and men, and prevail." He, therefore, will be the most successful pastor, who most impresses his own Christ-likeness upon his people—who, by his whole life and spirit, keeps continually saying, "Come up higher! come up higher!" "Nearer, my God, to thee! nearer to thee!"

9. The last element of power in the pastorate, which I shall mention, is that of *permanency*.

Some pastorates are like some marriages of these times. The *honeymoon* is *soon over*, and the parties are off to Indiana to sue out a divorce.

Some pastors are themselves *restless spirits*. The very first thing that goes ajar, they are on the wing. Some of them are ecclesiastically married and divorced about once a year.

Sometimes the people have "*itching* ears," or they are "*unsta-*,

ble as water." They discover that they have made a *bad mistake*. They surely should have an *abler preacher*, or a better pastor; or, perchance, "*gray hairs*" are upon their pastor, and he does not seem to *know* it. They become *tenderly alive* to his *faults* and *imperfections*, while they are *carefully oblivious* of the extent of his labors, and of their arduous nature. As to his trials, they are things about which they have no need to concern themselves. They look upon the gospel treasure as committed to *golden vessels, cast and burnished in heaven*, rather than to "*earthen vessels.*" But they know how to work matters. They withhold their encouragement, their sympathy, and their money; and, by-and-by, they are as "sheep without a shepherd." Poor sheep! These short pastorates are the order of the times. I have seen it stated that of two hundred Baptist ministers in Michigan, all but five have changed their places within the last nine years. It appears, also, from the history read here to-day, that many of your own churches have had as many as four or five pastors within the last thirty years. These *short* pastorates detract greatly from the *efficiency* of the pastorate. They must necessarily be circumscribed in their influence, and meagre in their results, as compared with that of Dr. Hoge, which reached its fifty-ninth year; or that of Dr. Spring, which is now in its sixty-third year; or with that of Dr. McIlroy, who has been almost fifty years in his present charge.

In these *short* pastorates, from the very nature of the case, all that influence arising from all that is venerable in long association, and in solemn scenes passed through, is lost; as, for instance, members received into the church years long gone; the baptism of children—sweet babes, some of which the angels have sung to sleep; solemn sacramental occasions, when the Master was especially present, and lifted over them the banner of his love; times of gracious revival, when awakened and anxious sinners were heard to cry for mercy; scenes of affliction; the death and burial of dear, loved ones. How stirring the recollection! and how the tender cords are drawn still more closely! How many, and varied, and solemn, the scenes of this sort passed through by my very dear brother, and beloved class-mate, in the thirty-five years during which he has watched over this flock! And now, though his locks are whitened by the snows of sixty winters, and more, yet, is not he, with his matured intellect, and his varied stores of knowledge, the very man you want for your instructor

in divine things? Is not he the very man you would want, with his experience ripened and enriched by the flight of years—to kneel by your dying-bed, and when the darkened shadows fall around you, to point you to the "Lamb of God, that taketh away the sin of the world."

Long may he be spared with you, and at last may the shepherd and the sheep of his flock be gathered safely home to the fold of God in heaven!

May I say to you, the people of Eldersridge, what a *long account*—an account running through thirty-five years!

To have lived thirty-five years in a world of *grace* and *redemption*—what a reckoning!

And how will any of you meet this man, face to face, in the presence of Christ, if you shall have refused to be led by him to the Saviour, and persistently remained outside of the fold of God? Full well I know the sum of his desires, and the burden of his heart, in reference to you, the people of his charge: "Here am I, and the children which thou hast given me!"

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?"

EDUCATION,

IN CONNECTION WITH PRESBYTERIANISM.

BY REV. GEORGE HILL, D. D.

"Go ye, therefore, and teach." MAT. 28: 19.

The Church of the Lord Jesus Christ has always, and rightly, recognized her great function to be that of teaching. I say *rightly*, because this duty lies upon the very face of her commission, as the first and chief work committed to her by her Divine Lord. Teaching was the process by which she was to make disciples, and teaching was the process by which, when made, they were to be brought to observe all things commanded by him whose disciples they had become.

I say the church has *always* recognized this as her great function, because, although for a long period of her history, the light which was in her was darkness, yet, even then, she claimed, and, to a certain extent, exercised, the right of being the instructor of the people. Though, during "the dark ages," she substituted contemptible superficialities and legendary absurdities for true science and the true wisdom, she never, at any time, renounced her divinely-ordained right to be the teacher of men.

The reformation of the 16th century was the resurrection of *the truth*, rather than the re-assertion of a new principle as to the prerogative of the church in this matter. It was a driving out of the temple of God the unclean traffic in monkish tales and lying wonders, and the bringing in again "the true light which lighteth every man that cometh into the world."

Nor has the church felt that the terms of her great commission were fully met by the public proclamation of *religious* truth alone. She has given *this* a prominent place, as first and chief among her

obligations. She has held that the Bible is her text-book, and that this, pre-eminently, she is called to teach. But she has, at the same time, held that "all other things, *so far as they are necessary or important to the right understanding of the Bible*," she may, and ought, of right, to teach. This proviso, or condition, is one which covers a wide field, indeed the whole field of human knowledge. "The Bible is a wonderful book. It brings everything within its sweep. Its truths radiate in every direction, and become implicated with all other truths; so that no form of knowledge—nothing which serves to illustrate the nature of God, the constitution of the universe, or the powers of the human soul, fails to do homage and render service to the work of God.

Christianity, as the highest form of knowledge, comprehends all forms of truth. All knowledge comes from God, and leads to God."—(Dr. Hodge.)

While, therefore, the church has been mindful that her vocation is to teach the Bible, she has not forgotten that the Bible is the friend of all truth, and the enemy of all error. She has regarded herself as the light of the world, and believed that she has the right to subsidize all departments of knowledge, and force them to do homage to Him to whom everything that has power must be made subservient.

Acting on this principle, she has always located her school-houses hard by her sanctuaries. She has been the patron and promoter of education in all its departments, from the lowest to the highest. Mosheim, writing of the first ages of the church, says: "*Schools were erected everywhere, from the beginning*, and also seminaries, extensively, in cities, at which adults were instructed in all branches of learning, both human and divine."

Even in more corrupt periods of the church, the great idea of Christian education was not lost sight of. "During the long, dark night of the middle ages, the church, with her monasteries and holy places, was still the depository of learning. She guarded the relics of sacred lore, even though she slept over them while guarding them."

The reformation, which restored to the church the word of God, aroused, likewise, a new zeal for education. The old universities were reformed, new institutions of learning sprang up, and the opportunities of public instruction were gradually multiplied. This is true of every country that felt the influence of that great

awakening. Luther, Zwingle, Farel, Melancthon, Calvin, Beza, Knox, and other reformers, had an agency, more or less extensive, in advancing not only religion, but general knowledge. Geneva, Scotland, England, France, Holland, Germany, every country where the power of the reformation was felt, had its system of schools, academies, and colleges, under the direction and control of the church.

The churches in America acted on the same principle. From the very first, the Puritans had their common-schools, grammar-schools, and finally their colleges. Harvard, Yale, Nassau Hall, and many more besides, are all the children of the church. Dr. George Junkin, in his address, at the time of his inauguration as President of Washington College, Va., asserts that, "If any person will take the trouble to ascertain a full detail of the facts, he will not find ten, out of some one hundred and fifty American colleges, which did not first light the torch of their science with rays from the Sun of Righteousness, converged to a focus in the lens of Christian charity." He points, also, to analogous facts now passing under our own eyes, and asks, triumphantly, "Who, at this time, are the lights of science and literature to the Pagan world? Look to the mission schools and colleges at Serampore, at Calcutta, in Ceylon, at Madras, at Tanjore, at Allahabad, in the isles of the great Pacific, over the whole earth, and tell me whence come the lights of science? Who subdued the language of China? Who are now grappling with her literature, and throwing open her doors to the lights of European science, and Christian truth?"

This rapid, but necessarily most unsatisfactory glance at the history of the church, is sufficient to establish this point, that the church of our Lord Jesus Christ has not failed to recognize, and, in a manner, at least, respond to, her vocation as the divinely-called and ordained educator of the world.

This sketch has been presented as introductory to the more specific point in reference to which I am expected to speak, viz: EDUCATION, AS CONNECTED WITH PRESBYTERIANISM.

The general terms in which this topic is expressed, admit of a doubt as to whether it refers to the past, the present, or the future; whether it is to be inquired as to the historical, the actual, or the prospective aspects of the subject; whether I am expected to speak of what has been, what is now, or what is to be the con-

nection of the Presbyterian Church with education. Availing myself of this ambiguity, and in order that I may be sure not wholly to overlook the view of the subject which was in the mind of those who have called me to this service, I shall speak of it briefly in each of these three aspects, the historical, the actual, and the prospective.

1st. As regards the connection of the Presbyterian Church with Education, historically considered, the general proposition which is affirmed is that *it is one of which she has no reason to be ashamed.* Her record is one which will bear investigation; it is one which will do her no dishonor, as compared with that of any other organization bearing the Christian name. In the language of one who did more to promote Presbyterian education than any other man of his day, "The Presbyterian church has always been in favor of education. She has always been in favor of common school education, of academical education, of collegiate education, of theological education, of every kind of education which deserves the name, of however low or high degree."—(Dr. Van Rensselær.) Her history most triumphantly justifies this high encomium.

What has already been said on the general subject of the relation of the church to education, bears on this specific point, in so far as the church, in any period of her history, has been Presbyterian in form and doctrine. This, as every student of history knows, is no inconsiderable part of the whole. Especially is it true of the purer and more active periods of the church's life, that it was then largely, if not chiefly, Presbyterian; and these are precisely the periods in which education flourished most. In the apostolic and immediately succeeding ages the church was Presbyterian, both in doctrine and order, and then it was that she went everywhere teaching.

The same is true of the time of the reformation. The great majority of the churches of that period were substantially Presbyterian; and it has already been shown that they generally recognized their obligation to engage in the training of the young. This is true, pre-eminently, of those churches which were most distinctively Presbyterian; those, for instance, of Geneva and Scotland. It is well known that CALVIN devised, and successfully established, in the Republic of Geneva, a complete system of Christian education. The following is the testimony of the his-

torian Bancroft: "We boast of our common schools. Calvin was the father of popular education, the inventor of the system of free schools." This testimony is true. Nor was the system of Calvin confined to common schools alone; it embraced, also, a grammar school, a college, and a university.

JOHN KNOX, while an exile from Scotland, caught, during his stay in Geneva, the spirit, and imbibed the wisdom, of the great French Reformer. Immediately, on his return to Scotland, he took measures to establish throughout the country the system of parochial schools, whose fame is Scotland's and the world's. His plan included schools in the parishes, academies in the country-towns, colleges in the cities, and all suitable means of encouragement for deserving scholars. The opponents of his plan contemptuously styled it "JOHN KNOX'S Devout Imagination;" thus uttering, as many, both before and since have done, a great truth, in language which was meant to be a biting sarcasm, or a crushing accusation. It *was*, *truly*, a devout imagination; an imagination which has made Scotland the best educated nation, religiously, on the face of the earth.

The system then inaugurated has been thoroughly carried out by the Established Church; and so deeply is this view of the duty of the church grounded in the heart and conscience of every Scotch Presbyterian, that, immediately on the disruption, one of the first measures of the Free Church was to rear again a school-house in every parish, to send out a goodly staff of teachers into every part of the land, and to endow a college with the necessary apparatus, library, buildings and revenue. And to these, other educational appliances have been added, as the ability of the church increased.

The fathers of the Presbyterian church in this country were equally zealous for God, in their early efforts to educate the young. The Puritans of New England were largely Presbyterian in sentiment; and to this wholesome leaven may be traced much of their zeal for education. And as to those by whose labors the foundations of the Presbyterian church were more immediately laid, though they had to contend with many and great disadvantages, in regard to their measures of education, as compared with their fathers beyond the Atlantic, and even as compared with the New England Puritans, their indomitable energy and perseverance were superior to them all. These men, themselves, were the

growth of Presbyterian training. "It was to the Presbyterian schools and colleges of Scotland, Ireland, and Holland, that this country, in its period of infancy, was indebted for much of her learning; and for many of those ministers, teachers, and literati, whose influence continues to shed a growing radiance over the whole intellectual and social" life of the nation.

As early as 1739, when the number of Presbyterian ministers in the country was only about fifty, the Synod, then the highest court of the church, took measures for the establishment of a Synodical Academy, which was finally located at New London, Pa. One of the regulations in reference to this academy, was in these words: "All persons who please will send their children, and have them instructed *gratis*, in the languages, philosophy, and divinity." The school was supported by yearly contributions from the churches, and a minister, Mr. ALLISON, was chosen master. But long previous to this official action of the Synod, the Log College of TENNENT, and a number of other private schools, had been in operation, on the same general principles.

The names of the three TENNENTS, the two BLAIRS, the three SMITHS, of FINLEY, WITHERSPOON, KOLLOCK, and many others of the past century, are famous in the annals of Presbyterian education; and the names of Fagg's Manor, Pequea, Nottingham, New London, and the Log College, are not less famous. This last named was the lineal ancestor of New Jersey College, at Princeton, which was chartered in 1748; and which was, in its first years, supported, in part, by collections, ordered by the Synod of Philadelphia to be made in all its congregations.

At the South, the Presbytery of Hanover, in Virginia, early established two academies, which afterwards grew up into two colleges—Hampden-Sydney and Washington. The North Carolina Presbyterians, principally Scotch-Irish, were always zealous for education; and the names of Drs. CALDWELL, HALL, MCCORKLE, WILSON, WADDLE, and others, at the far South, are associated with this work.

When we turn to the "Great Valley of the West," a Presbyterian may well be excused for stretching himself to his full measure, if not "beyond his measure," when he contemplates the first efforts made to introduce education into this birth-place and home of mighty States. The log-cabin school-houses which sprang up in every settlement, with their clapboard roofs, and capacious

chimneys, their puncheon floors and benches, and their greased paper windows, these attested the faith of our fathers in common-school education, and were witnesses to the zeal which, amidst the privations and hardships of frontier life, *would* secure this blessing to their children, however great the obstacles which lay in the way of its accomplishment.

The very first efforts made towards providing academical education for the youth west of the Allegheny mountains, were made by that venerable and illustrious man, whose name is a household word in all Presbyterian families in Western Pennsylvania, the Rev. JOHN M'MILLAN, D. D. Even before the Declaration of Independence, he had become permanently located in these then western wilds. He was himself a thoroughly educated man. "Three of the greatest ministers and teachers that ever lived were his instructors." These were the Rev. JOHN BLAIR, of Fagg's Manor; Dr. ROBERT SMITH, of Pequea; and Dr. JOHN WITHERSPOON, of Princeton. In 1781, he opened a grammar school in his own log-cabin study, where some of the ablest men were educated for the pulpit and the bar. This school was afterwards merged in Cannonsburg Academy, to the management of which he was appointed by the Synod of Virginia, in 1791; and this was merged, subsequently, in Jefferson College, an institution which has always been under Presbyterian control, and has done more for education and religion in the West than any (some one has recently said in the public papers than *all* other) institutions west of the mountains.

The first grammar school in Kentucky was established by Presbyterians, in 1785, in the house of the Rev. DAVID RICE, at or near Danville. This school was, by craft, subsequently wrested from them, and the Presbytery of Transylvania established one under its own care. Even this was stolen from them; but that "perseverance of the saints," in which Presbyterians firmly believe, finally secured their success, and Centre College is to-day the monument of their energy and zeal.

This incident reminds me of the fact that, to not a few of those who now, with much self-satisfaction, hold control of seats of learning in this country, it might be said, as to some of old, "other men have labored, and ye have entered into their labors." Dickinson and Allegheny Colleges, in our own State, are conspicuous instances of this; these, and other like cases, furnishing proof of the truth of the adage that "Presbyterians are God's silly folk."

What has been affirmed of Western Pennsylvania and Kentucky is true also of Tennessee. The first academy established there was by a Presbyterian minister, Dr. SAMUEL DOAK, in 1788, and this was afterwards incorporated as Washington College. Indeed, everywhere and always, has the Presbyterian church been largely identified with the educational operations of our country, ever since it was first planted within it. Its institutions of learning, especially those of the higher grades, have been largely planted, conducted and supported, by her ministry and membership.

It is believed that more of her ministers have established, and successfully conducted academies and seminaries for youth of both sexes: more of them have been professors and presidents of colleges, and successful educators in other fields, than of any other class of men of the same number in our country or the world. Her record is one, in the presence of which she need not blush to lift up her head. She has done nothing, in this regard, of which she may boast before God. She has not even come up to the measure of her duty in this respect. But she has done that which has placed her in the very van of the Grand Army of Conquest, by which the world is to be reclaimed from the dominion of ignorance and sin. She has done that which entitles her to the gratitude of the nations, and the influence of which will be felt to remote generations.

2d. A few words now, as to the *present* connection of the Presbyterian Church with education.

The proposition which the demands of truth seem to require us to affirm on this point is, that this connection is not, in all respects, what it ought to be; it is not quite in harmony with the history of the church in the past; it is not fully up to the demands of the age.

I believe that some good men have taken a somewhat too sombre view of this matter. The late Dr. C. VAN RENSSELÆR, in his first report on Parochial Schools, made to the General Assembly, in 1847, as Secretary of the Board of Education, uses this strong language: "Presbyterians were once honored, in the providence of God, as the chief promoters of Christian education in the country. Their schools and academies, which were like 'the cedar tree that is in Lebanon,' are now like 'the hyssop that springs out of the wall.' Our influence is comparatively insig-

nificant. The Log College of TENNENT would be a greater wonder and glory in these days than it was a century ago."

This is believed to be an exaggerated statement of the real condition of things; an exaggeration not resulting from design (for no man was ever more incapable of any such offence), but an exaggeration insensibly begotten of his intense desire to rouse the church to a deeper interest in the subject of education, and especially in the subject that lay so near his heart, the establishment of parochial schools. There is however, without doubt, a substratum of truth in the view here given. It cannot, I think, be truthfully denied that the position of the Presbyterian Church in reference to the work of education is not now, relatively, what it was during the last half of the past century and the beginning of the present. She may not have largely retrograded, but she has not advanced in proportion to the advance of those around her. Other denominations that were once lagging far in the rear, have shot forward in the race, and are now not only abreast of her, but are beginning to take the lead in this honorable competition. Especially is this the case in the liberal and munificent endowment, equipment and manning of institutions of the higher grades.

In the matter of academical education of the youth, both male and female, it is believed that there is no class of men in our country who are doing more for its promotion, *even now*, than ministers and members of the Presbyterian Church. But the honor of this lies not so much at the door of the Church as such, as at the door of the self-denying and laborious men and women who, in many instances, have undertaken single-handed and alone the establishment of such institutions; and who have, year after year, toiled on, without even the poor requital of ecclesiastical recognition; and even more frequently, without pecuniary aid from any quarter. The success of many of them in this work, and the amount of good which they have accomplished, are among the marvels of the age.

We have not far to go, this hour, for at least one illustration of the point of which we now speak. Eldersridge Academy stands to-day a monument, not of the zeal of the Presbyterian Church in her organized capacity for education, nor of the deep and self-denying interest of her members at large in this work, but of the wise forethought, the heroic purpose, the patient toil, and the in-

domitable perseverance of one man. That man I need not name in this presence.

All over our country there are many noble examples of the same kind. Our villages and country places, our hills and our valleys, are studded over with them. The old Scotch-Irish Presbyterian love of education is not dead; no, it still lives; but it is a fire which burns brightly, it is to be feared, only on the altars of the few. If it were otherwise, would the academies, which have been the source of such untold blessings to our country and the world, be left to struggle on in poverty still, sustained only by the faith, and courage, and labor of those who have, assuredly, borne already the heat and burden of the day long enough?

If the interest and zeal of Presbyterians, as a body, on the subject of education, were such as they ought to be, would our colleges go a begging from door to door, and receive only a pittance sufficient to enable them to eke out a sickly existence? While institutions owned or controlled by other churches are receiving magnificent endowments, and being thus placed on a foundation which insures their permanence, and enlarged capacity for good, would those under Presbyterian influence be left to the present struggles and future uncertainties which are incident to poverty?

It is true that, in the East, Princeton and Lafayette have both received very liberal help from men to whom God has entrusted wealth; and Wooster, west of us, has made a noble beginning; but how long is it to be before the "canny" Scotch-Irish of Western Pennsylvania are to catch the spirit which has prompted noble and munificent deeds elsewhere? How long is it to be before they begin to write "Holiness to the Lord" on the iron which they dig from our hills, the coal which they draw from our mines, and the oil which they pump from our wells? How long before they will consecrate at least a tithe of the profits which they derive from these sources to the relief of our now struggling and almost perishing institutions of learning? How long will it be before their own cast-iron character shall be sufficiently heated by the fire of Divine love, and lubricated by the oil of Divine grace, to give them the needed facility for devising and executing liberal things for the Lord? May that "good time coming" not have far to come; and may our many academies, under Presbyterian influence, live to hail the arrival, and profit by it; and especially may that noble old mother of men, educated men, Christian men,

Washington and Jefferson College, the dual Alma Mater of many of us, live to rejoice in the revived prosperity, and the enlarged usefulness which the coming of that time will bring to her.

3d. The thoughts just uttered suggest our third topic of remark, the *prospective* connection of the Presbyterian Church with education.

Let no one be startled by the apprehension that any predictions are about to be ventured. No disposition is felt to essay the prophet's work. All that it is proposed to say on this subject is entirely hypothetical. But there are certain fixed laws governing the operations of cause and effect, which may enable every man of common discernment, even without the prophetic gift, to forecast the future, and to foretell, with reasonable certainty, what one set of causes, or the opposite set of causes, is sure to bring to pass. What we have to say, therefore, on this point, is this, that the future of the Presbyterian church, its upward and onward progress in the fore-front of those agencies which God is employing for christianizing and civilizing the world, or its laggard march in the rear of all those influences, is to be determined largely, determined mainly, indeed, by the position which she will henceforth maintain in reference to the work of education.

Education is essential to the success of Protestantism, in any form. It cannot be propagated, like the religion of Mohammed, by military conquest, or political intrigue. It cannot be introduced and spread among the nations by force or fraud, as the religion of Rome was introduced into Mexico and Peru, into Paraguay and the Indies, into China and Japan. It would not, if it could, make converts by wholesale sprinklings of holy water, nor confirm its converts in the faith by hanging charms about their necks, and placing mingled honey and flour upon their tongues. It is not enough, in her estimation, that men are brought to submit to Christian rites, and comply with the external forms of Christian worship. Conversion without instruction; a conversion which consists simply in a change of name, and a substitution of one set of superstitious ceremonies for another; a conversion which implies no change of opinions, no change of heart, no change of life; such a conversion, in the judgment of the whole Protestant world, amounts to nothing at all.

Protestantism does not believe that "ignorance is the mother of devotion." What she wants is *intelligent* conviction of the truth,

and *conscientious* adherence to it. Thus only can true devotion be enkindled; thus only can the life be thoroughly reformed; thus only can the soul be saved. But conviction of the truth can only spring from faithful teaching of the truth. Whatever church, therefore, is most faithful as a teacher, will be most successful in extending and increasing her influence in the world, and in accomplishing the great object for which the church was ordained of God. "If the history of the church teaches any one lesson more distinctly than any other, it is that just in proportion as she has been faithful as a teacher, she has been successful in promoting the Redeemer's kingdom; and just in proportion as she has failed in teaching, she has failed in every thing pure and good."

This is established both by the contrast between Romish and Protestant countries, and by a comparison between different portions of the Protestant world. Take as an example of the former, an instance not so frequently quoted as some others, the contrast between the Highlands of Scotland and the Highlands of Ireland. A little more than "a century ago they were both under the darkness of Popery, destitute of the smallest smattering of letters or religious knowledge, ready to follow their chiefs in any quarrel, just or unjust, and zealous alike for Popery and the Pretender. But a century has passed, and, while the one population now rank among civilized and Christianized men, the other remain the wild Irish still, ignorant, superstitious, vindictive. They know no law but force, and can hardly be restrained by the presence of an armed soldiery, or a disciplined police, from breaking out at frequent intervals into deeds of savage violence and cruel revenge. Yet they are the same race with the Celts of the mountains of Scotland, speaking the same language, and, a century ago, of the same religion, manners, habits and customs. Who has made them now so widely to differ? Who, but the church, which to the Scottish Celts has been a nursing mother, feeding her children with the finest of the wheat, and with honey out of the rock satisfying them; while the church of Ireland has been to the Celts of Ireland a careless, unfeeling hireling, that has left her charge to roam in the wilderness, to browse upon the heather, or to be devoured by wolves."—(Mr. Lewis, quoted by Dr. Smythe.)

As an example of the other kind, the contrast between different Protestant countries, take the case of England and Scotland. In the former, the Established Church of England has been content

to enjoy her revenues and recite her liturgies, but has done but little for education. "She has left a large part of the population uninstructed, and, were it not for the exertions of other denominations, they would be in a state little better than heathenism. In Scotland, on the other hand, religion is more generally diffused, and has a stronger hold on the mass of the people than in any other country in the world. The reason is that the church of Scotland has, from the beginning, been pre-eminently a teaching church."—(Dr. HODGE.) To these examples many others might be added, illustrating and confirming the truth that religion flourishes uniformly and everywhere exactly in proportion as the church performs her duty as a teacher.

But important as education is to the success of Protestantism in any form, it is especially so to that of Presbyterianism. Early, thorough, high education is incomparably more essential to the life, the enlargement, and the power of the Presbyterian Church than it is to the prosperity of any other. Other churches may be held together and grow, and exert an influence by means which are not only useless but injurious among Presbyterians. Genuine Presbyterians, those who are such by nature and grace, cannot be attracted, and held, and influenced for good by the gewgaws of priestly vestments, broidered altar-cloths, lighted candles, intoned liturgies, artistic music, and gorgeous architecture. And just as little can they be put off with those clap-trap appliances which minister to mere excitement, and place one at the mercy of the present whirlwind of feeling, without the ballast of enlightened principle. Still less can they be controlled by the potency of any mere name, or rite, or usage.

Presbyterians, if controlled at all, must be reached through the intellect, the understanding, the reason, the conscience. If they feel, they must know why they feel. If they act, they must understand what is to be done, and see a reason for doing it. They want to be sure they are right before they go ahead. Education, therefore, universal education for the masses, and thorough education for the ministers who are to act upon the masses, is indispensable to the success of the Presbyterian Church.

The character of her people, to which reference has been made, is but an outgrowth of her doctrines and polity. No other system of doctrine on the face of the earth has so powerful an influence in developing and maturing a manly, independent, energetic, pa-

tient and reliable type of character as this. While it contains milk for babes, it contains also meat for men; and it is by feeding on the one and the other that men are made and matured. "The high evangelical character of these doctrines, and the simplicity of the forms of worship with which they are associated render an intelligent conviction of their truth and purity the most hopeful basis, under God, of their prevalence among men. Presbyterianism presents few worldly attractions. Its zealous exaltation of God, its strict regard for the moral law as the standard of duty, its unwavering testimony to the system of grace in Jesus Christ, its rejection of man-made ceremonies, its requirements of self-denial in a profession of religion; in a word, its steadfast and simple reliance upon the Scriptures, in the midst of the carnal seductions and appeals of human contrivance;" all these exalt the necessity of giving thorough, intellectual and religious training to the people.—(Report of Board of Education, 1850.)

The same necessity grows out of the Presbyterian form of government. This being republican, requires intelligent manliness to work it, and, reflexly, it promotes intelligence and manliness. In every view of the case, therefore, the prosperity and growth of the Presbyterian Church, and her influence for good upon the world, depend upon her maintaining a high standard of education within herself, and bringing her educational machinery to bear to the widest possible extent, and with the greatest possible power on the masses of men around her.

The question as to what shall be her future in this regard is one of deepest moment. It is one which concerns not only her own prosperity, but also the destiny of our country, and the welfare of the world. Will she go back from the high vantage ground which she has heretofore maintained, or will she go forward to a still higher and more commanding position? Shall the blended lights from the torches of science and religion, which the leaders of her hosts have been wont to bear before her advancing columns, grow brighter and brighter, and shine further and further; or shall they grow faint, and flicker, and die, leaving her shrouded in the blackness of darkness? These are questions, in the answering of which, each one of us must bear his part. We cannot cast off the responsibility; we cannot roll it over on others. For himself personally, each one must say what the church of the future is to *be* as an educating power in the world; what she will

do towards fulfilling the great commission which she holds from her Divine Lord.

Before closing, allow me to say that there are incidental and controverted questions belonging to this subject of the connection of the Presbyterian Church with education, which the want of time, if no other consideration, must exclude from this discourse. Some of these, however, are of the most momentous importance, and demand the most profound discussion, and the most energetic action on the part of the church. Such at least are two of these questions which mutually interpenetrate and depend the one on the other. The first of these respects the use of the Bible in schools established and maintained by the State, or its exclusion from them. This is a question external to the church, but one with which her interests are vitally connected. The other question referred to, relates to the duty of the church to establish parochial schools, in which all her own children at least shall be thoroughly instructed in the principles of our holy religion, as well as in secular knowledge.

The answer which ought to be given to this last question must depend largely on the result of the controversy in reference to the first. It may be regarded as, at present, a sleeping, rather than a dead issue. It practically passed from the consideration of the church when that most potent advocate of parochial schools that God has ever bestowed upon our church, Dr. Van Rensselaer, "fell on sleep," and "entered into rest." But it must emerge again, and become the question of a standing or a falling church, if the contest in reference to the Bible in common schools is settled adversely to Christianity. On the question last named, one of the mightiest battles between Christ and Antichrist is now waging, and every man not only who loves the church, but every man also who loves his country, ought to gird on his armor for the fight. Let none of us be guilty of belying the whole genius and spirit of the Presbyterian Church, and trampling her past history under foot, by consenting to the plans of those who seek to unchristianize and demoralize, and so convert into a curse, our common school system. Let none of us, having betrayed our Lord with a kiss, join the rabble who seek to crucify him again, and who cry of his word, away with it, away with it, as another rabble once cried of himself, "away with him, away with him!"

I conclude with one earnest word to all. The work of to-day,

and of the years immediately to come, is to seek a renewal of the ancient Presbyterian zeal for education; a zeal which will be satisfied with nothing less than a complete common school education, of which divine truth shall be the healing and conserving element, for every child under our influence, or that can be brought under our influence; a thorough academical education for every one who desires it, rich or poor; and an elevated collegiate and professional education for all who aspire to professional life. By every motive drawn from the history of our church in the past, a history crowded with the records of the pious labors and eminent successes of the fathers of the church; by the demands of the system of doctrine and the form of government, which are our boast and glory; by the interests of the generation now committed to our training, and the interests of generations yet unborn who are to be trained for Christ; by a regard for the honor of the church, the welfare of men, and the glory of God; by all these and many other motives should we be urged to labor and pray for this grand consummation. Such must be our aim, such our ambition. To such end must our steadfast and unwearied energies be directed. And let us be assured that our labors in this regard will not be in vain in the Lord, for he who has given the command, "Go teach," has also said, "Lo, I am with you alway, even unto the end of the world." Amen.

FRAGMENTS ECCLESIASTICAL:

OR,

The Presbyterian Pastor, Teacher and Church.

BY

Rev. W. M. DONALDSON,

OSSIAN, INDIANA.

1.

Dear Fathers and Brethren, in Presbytery met:
We listen with gladness, to hear you relate
How Christ in the midst of his people has been
Atoning for guilt and forgiving their sin.

2.

A Pillar, memorial, here let us raise,
Inscribed with Name of "the Ancient of Days"—
Who called out his flock, in these valleys and hills,
And leads to green pastures and sweet flowing rills.

3.

Another inscription this Pillar must bear,
To show, in some measure, his manifold care
Of the Pastors, and Teachers, and Churches, who raise
This sweet Ebenezer, with joy, and with praise.

4.

And now, *in this region*, where Jesus has fed
The multitudes, often, with fishes and bread;
Come, "gather the fragments,"—"let nothing be lost"
That hungry ones eat, or, that honors our Host.

THE PASTOR—HIS CALLING AND WORK.

5.

Now first, of the Pastor, whom Jesus has given
To show men their *ruin*, and lead them to heaven—
To "watch for their souls," and to labor and pray—
In public and private, by night and by day—

6.

He must "preach the word," "out of season" and "in,"
"Exhort," and "Reprove," and "Rebuke" every sin.
His *work*, is to *preach*—to preach *Christ, Crucified,*
And Salvation—by grace, through Jesus who died.

7.

Believers in Christ, and their *seed* to baptise;
In the name of the Triune, most holy and wise,
And give "the Lord's Supper," in *both* "bread" and "wine,"
Signs and seals of their union with Jesus Divine—

8.

As Jesus at Cana—the Pastor's a guest
Now, celebrates marriage, then shares in the feast.
In sickness and sorrow, the Pastor is there—
And buries the dead with the word and with prayer.

9.

"Beside all the waters," he carefully goes—
Still "bears precious seed," and with "weeping he sows."
Then he hopes, waits and prays—he trusts and believes,
And then "with rejoicing," he gathers "his sheaves."

10.

In labors like these—*with the flock* of *his care*—
"Great Shepherd and Bishop!" each Pastor long spare—
Let *nought* weaken the tie that *binds them in love*;
Till the Pastor shall rest with the Master above.

THE EDUCATORS—TEACHER AND CHURCH.

11.

The Pastor and the Teacher, are both divinely given,
Ascension gifts of Jesus, when he went home to heaven,
For the perfecting of Saints in the knowledge of the word,
"To the measure of the stature of the fullness of our Lord."

12.

The cause of Education, is a grand and noble work,
And has always been regarded in the Presbyterian Kirk,
As a handmaid of religion, as an element of power
In accomplishing her mission—to the rich and to the poor.

13.

And when she sends her heralds, to a distant *heathen land*,
To "Greenland's icy mountains," or to "India's coral strand;"
She bids them teach the children, and early strive to win
Their youthful hearts to Jesus, who came to save from sin.

14.

Her mission on the *home fields*, is similar in kind,
Her academies and colleges for training of the mind,
Call out her sons and daughters, from city, vale and hill,
To learn to work for Jesus, with *mind*, and *heart*, and *will*.

15.

'Tis there her toiling preachers—and preachers' toiling wives—
Have learned to fill efficiently, the mission of their lives,
To grapple false philosophy, and science falsely called—
Yet *preaching Jesus* only, till error flees appalled.

16.

The highest prize for learning, is the knowledge of our Lord,
And the only faultless text-book, is His pure inspired Word;
And the Church, and School, and College will all combine in one,
Where Learners, Teachers, Pastors shall gather round the throne.

THE PRESBYTERIAN CHURCH—ITS MISSION AND SPIRIT.

17.

The Church is Christ's own body, and Jesus is her Head,
He gives the food she needeth, whether milk, or meat, or bread,
She lives her life in Jesus, from him receives her laws,
And only *fills* her mission, when *devoted* to his cause.

18.

The Church is dear to Jesus—as the apple of his eye—
He calls her his Beloved—when "far off" brings her "nigh"—
He fills her with his Spirit—He bought her with his blood—
He leads her through the wilderness, and takes her home to God.

19.

Our Presbyterian Zion, e'en from her earliest youth
Has contended "for the faith"—a witness for God's truth—
Pauline and Augustinian, her theology is found,
While her beloved polity is scriptural and sound.

20.

Oft when a subtle enemy comes in, as comes a flood
And overflows the churches; when the spirit of our God
Had lifted up a standard against him, in his pride,
Then our Presbyterian ancestry still rallied to its side.

21.

All through the Reformation, oft met with fire and sword,
Her Calvin, Knox and Beza, held firmly God's own word,
Translators of the Bible, its teachings they received,
And in divine protection they preached as they believed.

22.

How many faithful Christians were slain like helpless sheep!
In Scotia's glens and moorlands, in Alpine valleys deep,
Now sing the praise of Jesus, who washed them in his blood,
Who made them heirs of glory, and took them home to God.

23.

While yet among his little flock, the Saviour plainly told
I've other sheep to gather in, which are not of this fold,
The *scattered* flocks are coming, the *union* has begun,
According to the Saviour's prayer, "that they may all be one."

24.

God speed the consummation, the answer of that prayer,
When now discordant churches, the objects of his care
"Shall see and flow together," in love and concord strong,
Be one in faith and order,—be one in prayer and song!

PERSONAL.

25.

Happy Pastor! Happy Teacher! Happy Church of Eldersridge!
Thirty-five years joined together, on your earthly pilgrimage,
Here we meet you, gladly greet you, but what changes God has wrought!
Changes in the pews and pulpit—some *were* here but now are not.

26.

When we view *this pastor's household*, and this people here and there,
Missing faces—vacant places—furrowed cheeks and hoary hair—
Now with gladness, now with sadness, a full heart this question sends,
Where are all the dearly loved ones, we so fondly called our friends?

27.

Tell us of the olden elders--of McComb and Harbisons,
Tell us of the sainted worthies—all the lovely missing ones,
Ah! their bodies round us slumber, but their souls to glory gone,
Join the holy, happy number, ever singing round the throne.

28.

Tell us of the old time students--how they loom up—one by one!
J. C. Thom! and T. R. Elder! Lovely James, the pastor's son!
Yes they all were godly preachers, ran their race, their lives laid down,
Early taken home to glory--now they wear the starry crown.

29.

Tell of those young Christian women, when their school-girl days were done,
Martha Bracken! Rachel Barnett! M. Craig! M. J. Donaldson!
All became the wives of Pastors—lived for Jesus—toiled and died!
But to us they still are speaking, though among the glorified.

30.

Tell us too, of that dear orphan—gentle Lizzie Culbertson!
As *wife* of Rev. Hunter Corbett: to the land of Sinim gone,
Spent her life at Chefoo, China: telling of the Saviour's love,
Lately called to dwell with Jesus--in Our Father's House above.

31.

Time would fail to name the living, God yet spares to preach his word,
And the faithful women, working in the vineyard of our Lord,
But, when toil and warfare ended, where all saved ones meet again,
Each will sing the praise of Jesus—with him, evermore—amen!

ODE.

The fathers—say, where do they go?
The prophets—live they through all time?
Their bodies in dust are laid low,
Their spirits in Heaven's blest clime.
If we, who succeed them to bear
The burden and heat of the day,
Would have in that glory a share,
Like them we must labor and pray.

Oh Father, who always lovedst them,
With love everlasting and true—
Oh Jesus, who didst them redeem,
And with thine own spirit imbue—
Oh Spirit, who didst them renew,
And fill with compassion for souls,
Such unction confer on us, too—
The grace that so sweetly controls.

Then gladly we'll work for the Lord,
We'll plead with the lost in his name,
Believers we'll feed with his word,—
For success rely upon him.
Most gladly we'll spend and be spent
In work so delightful as this;
To toil like the Master content,
Then share in his Heaven of bliss.